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THE
MONTHLY MAGAZINE
OF
RELIGION AND LITERATURE.

EDITED BY W. M. REYNOLDS,
Professor of Latin Language and Literature, Pennsylvania College.

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CONTENTS OF VOL. I.

- No. I. Introductory, page 1, Theological Education 5, Christian missions 12, German Literature 17, Review of Popular Lectures on Geology 23, Dr. Demme's Discourse 27, French outrage at the Sandwich Islands 30, To Correspondents 32.
- No. II. Homiletics—Preparatory remarks on Eloquence, page 33, Early Literature of the Germans 39, Biblical Criticism 46, Stanzas, by C. W. Thompson, Esq. 48, Christian Missions, No. 2, 49, Notice of Todd's Sabbath School Teacher 53, Conclusion of Dr. Demme's Discourse 57, Literary and Scientific Intelligence.—Cerography—Professor Robinson's Travels—Barnes on Isaiah—Dr. Kurtz on Baptism 60, Political condition of Europe.—The European Pentarchy 63.
- No. III. Early Literature of the Germans.—Age of the Minne-singers 65, Paul at Athens, a homily 75, Reinhard's Memoirs and Confessions 80, Homiletics, (No. 2,) Utility of the science 86, Stanzas—Morning sacrifice 88, Biblical Criticism, (No. 2,) Matt. v. 2, 88, Passages in Roman History 89, Literary and Scientific Intelligence.—Proposed Commentary by Dr. Morris and Rev. C. A. Smith—steamboats 93, Political condition of the world.—England—France—Russia—Holland and Belgium—Greece—Turkey—Egypt 95.
- No. IV. Christian Union, page 97, Revision of the authorized version of the Scriptures 102, Political duties of ministers 105, History of the Moguls 113, Original poetry—The Pilgrim, A sketch 109, Song of Autumn 117, Passages in Roman History 118, Missionary Intelligence.—Murder of Messrs. Williams and Harris 122, Sandwich Islands 127, Oregon Mission 128, Literary and Scientific Intelligence.—History of American Missions—The Comprehensive Commentary—Life and Opinions of Rev. W. Milne, D. D.—Flohr's sermon's—The Daguerrotype 123, Political condition of the world.—Prussia—Spain and Portugal—Central Africa—China—Siam 125, Errata 128.
- No. V & VI. Christian Union, page 129, Doctrine of Hell and Heaven 133, A sketch of the Indian Tribes called Muskogees 137, Goethe's writings and genius 147, History of the Moguls 153, Sketches of celebrated preachers—John Chrysostom 157, Decline of piety after the Reformation 167, Early Missions of the Nestorians in Central and Eastern Asia 164, Dr. Demme's Josephus 170, Harris' Mammon 174, Southgate's Travels 178, Homiletics, No. 3, 180, Exegesis—Matt. v. 3, 182, A short sermon 185, Original poetry—A Dirge, by N. C. Brooks, Esq. 153, On Matthew viii, 20, 184, Missionary Intelligence.—Jewish converts 186, Missionary Address from China 187, Literary and Scientific Intelligence.—Roman Newspapers—Beet sugar 189, Political condition of the world.—British Provinces—United States—Indian Tribes 191.
- No. VII. Religious Biographies, page 194, Dr. F. Lücke on Exeget. Tradition 198, Early Literature of the Germans 206, Passages from Roman History 209, The morality of the Bible 213, Paraphrase of Malachi 214, Barnes on Isaiah 215, Dr. Kurtz on Baptism 220, Missionary Intelligence.—The Druzes of Mt. Lebanon—the Nestorians 223, Literary and Scientific Intelligence.—The Antarctic Problem—Wilkinson's Press—American Antiquities 224.
- No. VIII. Christian Union, page, 225, Dr. F. Lücke on Exegetical Tradition 229, Early Literature of the Germans.—Age of the Master-Singers 234, Life and Genius of Goethe, No. 2, 239, Literary character of the age 245, Homiletics, No. 4.—Selection and use of Texts 248, Missionary Intelligence.—Appeal from Tinnevelly 250, The Christian Patriot 253, Thoughts for parents 254, Literary and Scientific Intelligence.—Ancient Christianity, by Isaac Taylor—The Yale Lit. Mag.—Writings of Napoleon—Newspapers and Pamphlets—Novels of the newest school—Diluvian Deposits 255.

- No. IX. The Christian Church 257, Stray Thoughts, No. 1, 261, Original poetry—
Oh tell me no more—by W. R. Morris, Esq. 265, Exegesis, No. 4,—
Parable of the Sower, 265, Writings and genius of Goethe 267, Dr.
Rauch's Psychology 275, Homiletics, No. 4,—Skeletons 282, Sketches
of celebrated Preachers, No. 2,—Dr. Chalmers 283, Missionary Intel-
ligence,—The Armenians 286, Ecclesiastical Affairs,—New Constitu-
tion of the Vaudoise Church—Struggle of the church of Scotland 289,
Literary and scientific Intelligence 290, Political condition of the world—
Texas—Mexico—Gautimala 292.
- No. X. Characteristics of the Parables of our Savior 293, Early Literature of the
Germans,—Age of the Master-singers 297, Dr. Fr. Lücke on Exegeti-
cal Tradition 303, Stray Thoughts, No. 2, 309, Sketches of celebrated
Preachers, No. 2,—Edward Irving 312, Carlyle's version of Luther's
Psalm 315, The Oxford Tracts 316, Original poetry—The Peasant, from
Bürger 318, Paraphrase from the eighty-fourth Psalm 312, Life and
Times of Martin Luther 318, Missionary intelligence,—Missionaries in
Persia 322, Literary and Scientific Intelligence,—J. Nichols on the Ar-
chitecture of the Heavens—Heaven the Model of a Christian Family—
Early Discovery of America 323, Political condition of the world,—
France, England and Egypt 324.
- No. XI. Reflections on Reading 325, Anecdote of Hume 331, Scenes in the life
of a western emigrant 332, Early Literature of the Germans,—Age of
the Master-singers 338, Sketches of celebrated Preachers, No. 3,—Ed-
ward Irving, (Concluded,) 340, Stray thoughts, No. 3,—Youthful An-
ticipations—The beauty of Holiness 343, Popular Exposition of the
Gospels, by J. G. Morris, D. D. & Rev. C. A. Smith, A. M. 345, The
Oxford Tracts 350, Ecclesiastical Affairs,—Bp. Smith's Proposal of
Union 351, Literary and Scientific Intelligence,—Draining on a large
scale—Coloring marble—Holothuria—Amphitrite, 353, Missionary op-
erations,—The importance of systematic contributions to Missions 355.
- No. XII. On Theocracy, page 357, Scenes in the life of a western emigrant 367,
Signs of the Times 373, Prof. Beleké's German Grammar 376, Stray
Thoughts, No. 3,—The wrath of man overruled—Energy of character
382, Christian Union—Study of the Scriptures promotive of Christian
Union 384, Thoughts on College Education 385, Missionary Intelli-
gence—The Nestorians of Persia 385, Political—Prayer for the Ameri-
can Congress—Result of the Presidential Election 388.

ERRATA.

Page 22, line 5 from below, for <i>debitoribus</i> read <i>debitoribus</i> ,	
23, 18 " "	Professor F. Hall, D. D. read Prof. F. Hall, A. M
27, 18 " "	less elated read tessellated.
111, 13 " "	strike out comma after tomb,
112, 4 from top,	for cyprus read cypress.
ib. 13 from below,	And when &c. read As when, &c.
118, 3 " "	<i>virgenes</i> read <i>virgines</i> .
120, 18 " "	<i>acerbisimim</i> read <i>acerbissimim</i> .
171, 7 " "	<i>protennagelion</i> read <i>proteuaggelion</i> .
179, 12 " "	after "the evidence of," insert "the decline".
181, 18 from top,	after "should," insert "be".
184, 20 " "	for world read wold.
211, 2 from below,	<i>ex ano</i> read <i>ex uno</i> .
241, 21 from top,	moralist read novelist.
244, 15 from below,	one read me.
244, 18 " "	strike out the mark of quotation.
324, 2 " "	for nine days read nine hours.
377, 11 from top,	mind read language.
379, 1 " "	glorious read obvious.
380, 18 " "	nouns read terms.

MONTHLY MAGAZINE.

Vol. I.]

GETTYSBURG, FEBRUARY, 1840.

[No. 1.]

Introduction.

THE object of the periodical, which commences with this number, may be stated in a few words. It is to supply a want which the rapidly extending influence of the press is every day rendering more obvious. The christian world, particularly in this country, is steadily becoming more and more of a *reading world*; but, unfortunately, the quality of its literature does not advance with its quantity. Newspapers, Magazines and Annuals, are springing up and multiplying not only in name, but in fact; for some of these issue weekly and others monthly, from 20,000 to 30,000 copies, each of which is frequently equivalent in contents to a considerable volume. The great mass of this is composed of materials of nearly the same character. Politics, news, tales, amusements, to say nothing of the business department, advertisements, are the common places under which nine-tenths of their contents may be described. No censure or sneer is intended to be conveyed in this description, for most of these topics certainly deserve attention, and others are perhaps the most harmless recreations that can be provided for great numbers who must, or at least will, have something of the kind. Still it is obvious that this is not all that is desirable, for those whose taste and habits are of a more serious character, who wish to have their attention directed to subjects more immediately connected with the business and duties of life, to the studies in which they are interested, whether literary or scientific, to the classic volumes of ancient or of modern times, but especially to the Bible, and all that train of deeply interesting truths connected with its divine origin. Provision is made for some of these wants by the literary and scientific periodicals of the day, and for others by the religious newspapers and magazines. But the latter are generally exclusively occupied with ecclesiastical business, or purely theological discussions, and the former as studiously exclude any thing bearing directly upon these subjects. Now nothing can justify this separation of science and literature from religion, for as all religion that deserves the name must be of an enlightened and rational character—it is obviously most mistaken policy, to diffuse a literature that has no respect for religion, or a religion unsupported by all those arguments which it has been the exalted privilege of modern science to bring to its defence. We want, therefore, a

publication combining both these objects, giving religion its proper pre-eminence, and making literature pour out its choicest treasures at its feet, as the wise men of the East brought their gold, frankincense and myrrh, in tribute to the great founder of our faith, even when he lay a helpless infant in the manger at Bethlehem. Such is the design with which we enter upon our editorial career.

In religion we desire to see and acknowledge as good whatever accords with the spirit of that book of books—the Bible. We believe that it is there, and there alone, that the whole of religion, the whole of christianity is contained. Other systems and creeds which aim at exhibiting religious truth, may have embodied this truth or that truth, or even a whole series of truths upon a particular subject; but it is the Bible, and the Bible alone, that has the whole truth and nothing but the truth in religion. It is therefore a mine in which we may continually search with the certainty of discovering there the richest treasures. Whatever then tends to elucidate its contents, falls in most properly with the design of this publication. Of this character are explanations of scriptural language, and whatever throws light upon the manners and customs of the Jews and of the surrounding nations with whom they had intercourse.

As the spirit of the Bible is “peace upon earth, and good will to men,” we desire to “follow those things which make for peace.” We shall therefore endeavor to avoid all unnecessary collision with our cotemporaries, but especially with those who make up the christian church, which whilst it is, as it ought to be, in spirit a unit, is in form divided into as many parties as made the confusion of tongues at Babel. However widely separated from most of these by doctrinal views, denominational lines, or sphere of action, holding, as we believe the great body of the Protestants of this country do, the fundamental truths of the Gospel, we believe we are brethren, and ought, according to the design of the great founder of our faith, “all to be one.” Further, we believe that we all *may* be one. The truth is but one, and we are all, if sincere in our professions, laboring for the propagation and establishment of the truth. Will we not then all when we arrive at the truth stand in the same position? Surely truth cannot affect one in one way, and another in another, so that some of us must reject the conclusions of the others as erroneous, whilst they are yet identical with our own. We cannot, however, help suspecting that the reason why so much discord exists in the christian world, is, that no part of it is perfect, or even embraces a perfect theory of truth. We think that every denomination, without exception, has something in its constitution, in its form of worship, or in its doctrines, that is inconsistent with the scriptural principles on which it is founded. And this must be our apology if we come in conflict with the views of any of our fellow-christians. We do not believe that they are infallible, nor do we pretend to be so our-

selves. Let us therefore compare our views, and bring them to the test of scripture and reason, and in this way the whole truth will be brought out, and we may be united upon it. This, however, must be done without passion and without prejudice, or at the conclusion of our discussions, as has been proved by the history of a hundred controversies, we shall be further apart than when we commenced.

Cannot the shibboleth of party be laid aside? Cannot the christian world realize the plan once so popular in literature, and appear as one wide-spread republic united in the bonds of unfeigned brotherhood? Surely it may, for what is it that has continually alienated christians from each other? It has *been the cry of heresy! heresy!!* But what is heresy? Why the formation of parties, the division of the church, the separation of brother from brother—that is to say—*sectarianism*. As then this has been a crime of so deep a dye, and so abhorred, let us at last make a proper use of our errors, and instead of being impelled by this outcry to hate each other, let it bring us together and teach us to “keep the unity of the spirit in the bonds of peace.”

There is one class of our duties, political, namely, to which we wish to direct particular attention, because we believe that in this part of the country (we mean in the middle and southern states generally,) they have been shamefully neglected. It seems to be getting more and more common to treat this subject as one over which conscience has no control. It is, indeed, not uncommon for conscientious men to eschew all connection with political matters as though there was contamination in an electioneering campaign or in the ballot box. A large part of society also seems disposed to brand with infamy the professor of religion, but especially the christian minister who takes any interest in the election of public officers. This is certainly a striking change since the time when the Congress of the United States appointed days of thanksgiving or of humiliation, and when the resolutions of that venerable body were read in our churches and enforced by all the motives of religion and duty. It is high time that we awake to our real situation. Woe unto that country whose legislation disregards the divine laws and is destitute of the conservative influences of christianity. Corruption will speedily sap the foundations of its prosperity. For how can men who are destitute of that strict integrity of which religion is the only guarantee, be expected to resist the temptations to self-aggrandizement with which public life is constantly assailed? And if we are not to be governed in our political actions by the strictest code of morality, what is to be the rule of conduct then? Is a man to apply his principles to his private and not to his public life? Is christianity good for the individual and not for the community? Are we to be a christian nation and not to appoint our rulers, from the highest to the lowest, upon christian principles? Believing that next to our religious our political duties are the

most important we have to perform, we shall occasionally advert to this subject as one upon which we, as a self-governing people, are under the most solemn obligations to act intelligently and virtuously.

The benevolent enterprises of the age demand the most serious attention of every part of the community. Men are no longer able, even if so disposed, to act without any reference to the interests of their neighbors, whether we use that term in its most restricted, or in its most extended sense. Commercial activity, the increase of intelligence, and the improvement in navigation and locomotion, generally, have brought the most distant parts of the earth into almost daily intercourse with each other. Every day is bringing us nearer to that point when it will no longer appear unreasonable to say, "Our country is the world, our countrymen are all mankind." Thus are even the temporal interests of the whole world becoming gradually identified with each other, so that the failure of a native merchant in China may very seriously affect business in New York, and a season unfavorable to the crops of England is still more sensibly felt by the farmers of Pennsylvania and Ohio. Still more deeply interested are we in the moral and religious condition of mankind. We are bound by the very charter of our christian privileges to "do good to all men," and especially to exert ourselves for the extension of christianity to every tribe of mankind. In this matter we are to know of no distinction of "barbarian, Scythian, bond or free," but are to consider all whether near or remote as our brethren. Accordingly we look upon the cause of foreign missions as one of the most important and interesting enterprises in which we can engage, and shall do all in our power to create and sustain a suitable interest upon this subject among our readers.

The literature of the day is of the most varied character, from the newspaper to the magazine, from the novel to the encyclopedia. It would therefore require more time and patience than we pretend to possess even to glance over the mass of publications with which the press teems. All that we can pretend to do is to direct attention to such subjects as appear to us deserving of serious thought. We do not expect in our narrow pages to furnish "all that it is important for a christian man to know." Our highest hope is to point him to the sources of knowledge, and to assist him in distinguishing the precious from the vile. For this purpose we shall endeavor to start profitable trains of thought, introduce interesting topics, and show whence additional information in regard to them may be obtained. By keeping our attention steadily fixed upon these points, we trust that we may at the same amuse and instruct, contribute something towards the inculcation of sound principles, the cultivation of liberal feelings, and the dissemination of useful knowledge.

As the Editor does not design making this publication the receptacle of his individual views merely, he cordially invites the co-operation of all who take an interest in the pursuits to which it is devoted. And whilst thus opening his pages with considerable latitude, and claiming no credit for other men's labors, he must at the same time decline identifying himself with every view of the topics discussed which his correspondents may please to take. He makes this general statement now in the commencement of his career, as he does not wish to trouble his readers with a notice of his doubts or dissent upon the occurrence of every such case as that here supposed. Nor does he say this in order to evade responsibility, as he feels himself bound by the position he occupies to prevent the introduction of all that is really objectionable, dangerous, or pernicious, whether to taste, truth or morals.

As the Magazine is now fairly before the public, we think it useless to enter into any further detail of its intended character, or of the principles upon which it is to be conducted. Our readers must, and will, after all, decide whether the design is worthy of their support. All we ask of them is a candid judgment, and a generous indulgence for those imperfections which necessarily appear in the commencement of any undertaking. Hoping that practice and experience will gradually improve every department of the work, we, without any further preface, commend our labors to the liberality of all who may think them worthy of their notice.

THEOLOGICAL EDUCATION.

THE object, which forms the caption of this article, has been before the christian church for a long time, and has occupied the attention of some of her brightest sons.—May it never become trite, or uninteresting, whilst she continues in existence! Like most important subjects, it should be held up before the mental vision until it is seen in all its relations, and the soul is thoroughly imbued with it. In our own communion, it has awakened no little interest, the fruits of which are manifest in our theological schools and living ministry. Whether we have a more learned, or eloquent, or pious ministry now, than before these institutions were called into existence, is left to the impartial decision of him who reads the past history of the church.

The first ministers of the Lutheran church in this country, were distinguished both for their piety and learning. The friends of christianity, in Germany, acted upon the principle, founded in experience and enlightened reason, that those, who stand upon the outposts, should be strong men, capable at once to take an elevated stand and exert a commanding influence in society. The conse-

quence was that no men were more respected, where they were known, for their personal character, and admired for their intellectual endowments, than such men as Koontze, Muhlenberg, Handschuh, Helmuth, and the rest of that band of worthies. The effects of their labors are still felt in the church, and though dead they yet speak to us from their graves. Like the pastors in other denominations, the ministers of our communion privately trained up others to succeed them, until the wants of the church called loudly for Theological Seminaries.

With these preliminary remarks, we proceed to consider the question, what is implied in a good theological education?

I. The first and most important qualification, as all admit, is piety. This, however, is a term used with great latitude of meaning. There is such a thing as having piety, and yet not enough for the ministry. All men should be pious, but ministers of the gospel should be pre-eminently so. How else can we expect that the laymembers of the church will be raised to a higher standard of spiritual attainment? The minister should not only be a converted man—piety should dwell in him a living, all-pervading and impelling energy; flowing in the soul like a deep current which may have its surface indeed ruffled, but cannot be disturbed by the variable breezes of life. Heart and life, thought and action, the study, the pulpit, the lecture room, the closet, social visits, intercourse with the world; in a word, the whole man, in all his varied relations, should be under its controlling influence. That man has not fulfilled a moiety of the duties of his office, who prepares his sermons with care, and having delivered them with all the energy and pathos of which he is capable, retires again, unnoticed and unfelt in his influences, into the solitude of his study. In him should be the same mind, which was in Christ; and as he points to the perfect example of the Saviour, urging his flock to imitate it, he should give point and illustration to the precept, by leading the way.

His piety should not be variable as the moon, at one time full-orbed and bright, and then the long, long night of obscurity. It should not be the whirl-wind zeal and fury, which indeed subdues and prostrates, but leaves in its path only desolation: nor on the other hand, the succeeding calm, when all the vital energies droop and die. But it should be the living stream, always moving, always fresh, winding its way into solitude, as well as in public, carrying fertility wherever it is received—continually increasing, widening its banks and deepening its channel, until it pours a mighty tide, into the depth of the ocean.

If the piety which the exigencies of the age demand, were to be characterized in few words, it would be as follows:

1st. Profound humility arising from a clear view of natural depravity and actual transgression, compared with the requirements of God's most holy law.

2nd. Entire dependence upon the all-sufficiency of Christ.— Not doctrinal only, but real, deeply felt, all-pervading and continually operative. Whilst the former subdues pride, the latter will sustain in despondency.

3d. Patience; learned from the example of our blessed Lord, who was patient towards all men. This is needful amidst the numerous discouragements incident to a ministerial life. It is especially so in a charge where the cares of the world and the love of its vanities have taken deep root.

4th. Perseverance. Some men enter the field of labor with a zeal like that of young Melancthon who would convert the world in a day. But, when they meet the stern realities of a depraved nature, their zeal is often like the morning cloud. How many young men looking at the difficulties of the ministerial office only in the distance, which obscures all and conceals many of them, censure in unmeasured terms, the supineness of their older brethren. But when they are called to encounter the conflict with the strong holds of Satan, their hands hang down, and their knees become feeble, and they are prepared to abandon the work in despair.

5th. Moral courage. By which is meant an honest discharge of duty, leaving the consequences with God. It does not mean a *disregard* of the opinions of men; that would be disrespect. On the contrary, moral courage only exists where there is a lively regard for those with whom duty brings us into collision. Whilst on the one hand, it advances fearlessly to the discharge of duty, on the other it is careful in ascertaining what is duty. Some men of intemperate zeal pride themselves not a little upon the possessions, as they suppose, of this rare virtue; when by their indolence they perpetuate their ignorance and by their indiscretion in the pulpit they dishonor God. On the other hand moral courage stands opposed to the time-serving policy which attains so generally. It is opposed to the doctrine of expediency as held and practiced by many. With some men expediency is the ruling doctrine, and the question is "what will the people think? how will they like it? Will my popularity be affected by it?" The man of true moral courage inquires "Lord what wilt *thou* have me to do?" Some reason in this way and persuade themselves that it is not only logical but scriptural. "My usefulness depends upon my popularity; my first effort, therefore, is to become popular, and the next to perpetuate that popularity. Consequently I must do nothing to hinder the one or destroy the other." When a minister of the gospel makes himself the great centre towards which all the rays of influence must tend, and the honor of Christ is made secondary, it is not difficult to conjecture by what motives the selfish heart will be actuated and what will be the character of the consequences realized. Others in endeavoring to carry out the principle of the Apostle Paul to "become all things to all men," become so

like the world in spirit and temper and conversation, that those who have no other source of information than that furnished by their example, with much simplicity remain in ignorance of their real character.

Finally. Prayer.—This should be his vital breath, his native air, and it should surround him as an atmosphere, influencing his temper, feelings, language and conduct. With a heart bleeding for sinners, he should lift one hand on high in supplication to God, whilst with the other he arranges the truth which is to be a fire in the hearts of men to consume their sins. Oh for prayer, fervent, persevering, successful prayer, like that of Jacob, springing from our hearts a living stream, bearing on its bosom a rich tribute to the praise and glory of God!

II. A good theological education implies *thorough mental training*. This is a vital point. It is fundamental to the success of God's cause on the earth. If piety of the most elevated character is required in the christian ministry to produce the right kind of feeling and the proper degree of zeal, a high degree of intelligence is equally necessary to direct that piety and zeal aright, and by the appropriate presentation of the truth produce them in others. It is gratifying to know that public sentiment is correct on this subject; and that all who are capable of forming a correct judgment, concur in the opinion that an ignorant ministry degrades religion and dishonors God. They who occupy the place of hearers, and they, surely, will be admitted in evidence on this subject, are unanimous in the declaration, "we want strong men, not only men of piety, but men of learning, who are capable of instructing us and whose knowledge cannot be exhausted in the composition of a few discourses." If we consider the work to be performed, the obstacles in the way, the opposition to be encountered, and in connection carry with us the history of the church, we are irresistibly led to the conclusion that now, more than at any previous period, an intellectual ministry is required. The enterprize is to bring the whole human family under the controlling influence of christian principle, an enterprize the most magnificent in its conception, the most difficult in its accomplishment, and the most glorious in its results. What has ignorance to do with such an undertaking?—Should men make haste, rushing through the crowd, jostling and pressing forward, to enter upon this momentous work, as though the beginning of the ministry were the commencement of repose? They who advise, as well as they who pursue such a course, have formed both inadequate and incorrect views of the ministerial office. Look at the obstacles: opposition to the will of God, natural, fixed, universal; superstition and error, the growth of time immemorial; scepticism, crafty, malignant and persevering; worldly-mindedness, all-engrossing, with licentiousness and lust, and all the passions of a depraved nature, free and unrestrained. With this, connect the increased and increasing intelligence of the com-

munity on all subjects, and especially those of a religious character; and say, can children in knowledge, though men in stature, contend with these and entertain the hope of success? No, they should be men of commanding thought and intelligence; men capable of wielding argument, and meeting the most powerful champions in the ranks of the enemy. If they be not of this character, religion will stand abashed, whilst all iniquity will rejoice.

By thorough mental training is meant the disciplining and invigorating of all the powers of the mind. This is generally obtained in the course of instruction commenced in our colleges, and completed in the Theological schools. The end to be obtained is a qualification to use, on all occasions, the powers of the mind to act upon mind with success; the furnishing to hand the mental workshop, with all the requisite tools prepared in the best manner, so that the operator can work upon any material which may be presented. Whether in a comfortable study surrounded by all the learning of the mighty dead, piled up in folios, Pelion upon Ossa, or seated in a log cabin in the "far west," with nothing but the Bible in his hand and the love of God in his heart, he will be able to present the kindlings of a vigorous mind and the breathings of a fervent heart. Not words, merely, but thoughts. Not rant and fustian, but solid argument. Not the loud sounding of a stentorian voice, but the power of the truth, which penetrates where sound cannot enter, and agitates or calms the emotions of the soul.

If it be asked, what is the best mode of disciplining the mind? The reply is at hand. No better mode has been discovered for the initiatory steps than that pursued in our literary and theological schools. If there be a deficiency it can readily be supplied by carrying out into greater detail, and enforcing more rigidly the fundamental principles upon which they are founded. Empyricks there are in education as well as in the healing art; and their processes are followed by nearly similar results. The rude block is put into the machine and with rail-road speed they promise to present a statue perfect in all its parts; when lo! a monster is before you, disproportioned and unsightly. It need hardly be said that the slow and oft repeated strokes of the chisel are necessary to remove excrescences and polish the surface. The Apollo Belvidere and Venus de Medicis were not the work of a day.

But there are those, who perhaps will admit, that for important situations in the church, thorough mental training and polish are necessary. Our cities and large towns ought to be furnished with ministers of robust intellect and cultivated taste, but men of ordinary minds and education will better suit the country: especially where the people have never enjoyed the privileges of a stated ministry. In the far West, and in the desolate portions of the field, they will get along very well. Against such a doctrine we most strenuously remonstrate.

How preposterous the idea that a city congregation necessarily contains more mind than one in the country, or that a man is elevated at once into a higher grade of intelligence by moving from the country to the city. There is to be found every where in the country, and especially in desolate portions of the field, vigorous, massive mind—mind accustomed not to the bustle and business, the hurry and confusion of a city, but habituated to reflection, capable of discriminating between sophistry and argument, and that will despise the shallowness of those who set up for teachers when they should be learners.

Besides all this, in new places there is a medley character to be dealt with. The elements of religious society are to be reduced to order and symmetry. Opposition is to be encountered and vanquished. Infidelity must be put to flight, and the foundation is to be laid and a direction is to be given for all future ages. In such situations, ought we not to have men of sound knowledge, enlarged views and commanding talent, as well as in the very centre of refinement and intelligence? Experience teaches, as well as reason and common sense, that the very best men are necessary for such situations. It is comparatively easy to labor in charges formed and disciplined in the ordinary duties of christianity. But strength and muscle are necessary where the rubbish is to be removed and the site prepared for a glorious temple of the Lord.—Here we demand for success wisdom to plan and vigor to execute. It is pleasing to know that they who are capable of judging, think right on this subject.

The writer once heard an objection to the elevation of the standard of ministerial education universally, which may appear singular to some. 'Tis this—That when the mind of the student was well educated and refined, he would be unwilling to enter upon the uncultivated parts of the earth to labor among the uncongenial materials, which will there meet him. This objection is founded in ignorance or misconception of the nature of mind and the power of religion. Aside from experience, which teaches that the most refined minds have been willing to go, and are now laboring among the most degraded of the human race, the nature of the case renders the objection absurd. It is unquestionably true that the more the sanctified mind is enlarged and elevated by learning, the more deeply does it feel, and the more implicitly will it bow, to the dictates of duty. The benevolent affections will invariably follow the enlarged vision of the mind, whilst the active powers, with increased promptness, will lead to action. If the position of the objector be true, then it follows that piety receives no advantage from education, except up to a certain point, but after that, it is positively injurious, by refining the mind too much. The general principle of the objection is, that the more knowledge the christian minister possesses, the less willing he is to make sacrifices for Christ, consequently knowledge exerts a pernicious influence upon piety

and ought to be discouraged. The conclusion then might be made legitimately, "that ignorance is the mother of devotion!"

III. The minister of Christ is not thoroughly furnished, without *aptness to teach*. By this is meant, not only the ability to communicate in a lucid and forcible manner the ideas in the speaker's mind, but in addition, a discriminating judgment, to know when, and how, and what particular phase of truth to present under any given circumstances. The truth may be exhibited in a masterly manner. The arrangement may be clear and logical. The illustrations striking and forcible, and the style elegant. But it is not the truth adapted to the specific wants of the people. No man in the exercise of a discriminating judgment would introduce the discussion of a disputed portion of the scripture to a congregation visited with the gracious out-pourings of the spirit. Yet the writer once heard a minister in the midst of a revival of religion announce the text, 1st Tim. 3, 16, "Without controversy great is the mystery of godliness," &c.

We include under aptness to teach, good common sense, a quality more rare than learning itself. By this is meant, the ability to adapt oneself to circumstances, so as to produce the greatest amount of good. The Apostle Paul illustrated this important trait of character throughout all his ministerial life. He became all things to all men, without compromising the dignity of an Apostle, or degrading the sanctity of the truth. He presented truth in such a manner, both to Jew and Gentile, as to conciliate the one, and not awaken the strong prejudices of the other. He looked steadily at the great end of his labors, viz: the glory of the Saviour in the salvation of the soul, and with singleness of purpose and perfect honesty in the means employed, he labored for this only.

The preacher of good sense, animated by fervent piety will find out a way to reach the hearts of common men, and this is the description of ministerial character so much needed. He will not be solicitous to hunt up the graces of elocution. He will not wander over the whole field of poetry and prose, to find elegant expressions and beautiful figures. The great object he has in view is to touch the heart. To this great work he addresses himself, and studies how he may best accomplish it. When he has brought in view before him the obstacles in the way; when he has selected the particular truth and the particular aspect of it appropriate to his auditory, filled with the subject and the wants of the people, he will speak with power and success. The truth will be brought to bear in masses upon the heart and will achieve victories for the Master.

The times upon which we have fallen, in a peculiar manner require such a ministry—working men, feeling their responsibility and acting under its influence. No where can we find better models of this description than in the sacred volume. The Saviour, the Apostles are illustrations of it. What simplicity, nature, fervor, propriety and adaptedness to circumstances, are visible in all their min-

istrations! Would that *their* mode-of presenting truth, as well as their spirit, were more studied by those who minister at the altar.— May we not indulge the hope that they who are in a situation to exert a powerful influence for good, and they who are preparing for that situation, will lay these things to heart, that Zion may be beautified, her priests being clothed with salvation and her saints shouting aloud for joy?

CHRISTIAN MISSIONS.

No. 1.

“Go ye into all the world, and preach the Gospel to every creature, and lo! I am with you even unto the end of the world,” are words which clearly prescribe the duty of christians to carry the Gospel, generation after generation, to every tribe of the human family. The closing promise, at the same time, conveys the strongest assurance of success, and ought to be sufficient to invigorate the faith of the weakest believer. Considering this duty as perfectly plain, and universally conceded, (for we do not see how those who deny it can lay claim to a christian character, unless they are most deplorably ignorant of the scriptures) we do not intend to insist upon it, at least not upon the present occasion. We think that the great questions which here demand an answer, are, what parts of the world are still destitute of the Gospel? and, how can we most effectually convey its blessings thither?

To the first of these questions we reply, that obviously all those are to be regarded as destitute of the Gospel who are ignorant of the great leading truths of christianity, and of the means of acquiring this knowledge. We cannot, therefore, consider any people properly christianized that have not free access to the unadulterated word of God. Hence, where the Bible is either altogether unknown, or a sealed book, whether on account of its not being yet brought to the great mass of the population in a language that they can understand, or because it is attainable only in one that has now gone into disuse; or because it is prohibited by an ambitious priesthood, who wish to lord it over the blind faith of God’s heritage—in any such case we think there can be no doubt but that there is a destitution of the Gospel, and that it is the bounden duty of christians to send thither the good word of life. In other words, we consider most of the oriental churches, such as the Greeks, the Armenians, the Nestorians, the Copts, the Abyssinians, &c.; most nations where Romanism predominates, but more especially the Jewish, the Mohammedan and the Pagan world, as missionary ground.

Perhaps it may be proper that we should here explain, that we do not intend by any thing that we have said, to put any of our

fellow-christians out of the pale of the church, much less to doubt whether it is possible for them to attain salvation. We merely say that we believe they ought to be supplied with certain advantages which will greatly facilitate the progress of the gospel among them. Oral instruction can never be regarded as sufficient for the promulgation of the Gospel among large masses of men, and throughout successive generations. It never can be so thorough, and has manifestly nothing of the permanence of God's own written word.—But more especially is this the case where the great body of the public teachers of religion have become either corrupt, or “dumb dogs,” too indolent, or too incompetent to discharge the duties of their vocation, as is demonstrably the case in the churches to which the preceding remarks have reference.

Neither do we overlook the fact that we are liable to be addressed with the reproach conveyed in the old proverb: “Physician, heal thyself.” We freely admit that the christian world, even where most enlightened, is far from being as thoroughly penetrated by the spirit of the Gospel as it ought to be. There is in it an appalling amount of ignorance, superstition and infidelity. Not only is there here a great deficiency of christian principle and conduct, but there are also, perpetrated in its very bosom, crimes of the most appalling character. For the regeneration of this society, we believe it to be the duty of christians to labor far beyond any efforts that they have yet put forth;—and yet, we do not see in this any reason why they should withhold their hand in the least from that other enterprise which we are commending. There are means now in operation which cannot fail to carry forward this work to its completion among ourselves. We have no fear that christianity will henceforward meet with any serious check in countries where it is now well established. It is like leaven, that, having once incorporated itself with the surrounding mass, can never again be extracted without the annihilation of that mass. Not only has the Gospel gained a hearing from every class of society, but it has commended itself to the common understanding. The word of God has not only been scattered abroad like the leaves of autumn, over the length and breadth of each land, but it has become a part of the literature of every christian nation, and is thenceforth as indestructible as their language—yea, as the mind itself, which has become imbued with it. But further; there is no danger of our abstracting so many laborers from our fields at home that there will not a sufficiency remain to cultivate them and gather in their harvests. We have yet to hear of any community that has thus suffered loss. On the contrary, it has been ascertained by actual experiment, that the efforts of the church, in this direction, so far from enfeebling, actually strengthen her, and instead of impoverishing her, actually develope within her resources of which she was not previously aware. For instance, it has been observed that churches which send forth a missionary into the heathen world, are not only

supplied with an efficient ministry, but also have better qualified officers, and more active members, than ordinary. So also those that contribute most largely to the support of this work, are not only able to maintain the Gospel among themselves, but do so with increased liberality. Nor need this seem surprising. Do not colonies add to the prosperity of a flourishing commonwealth? What, for instance, would Great Britain be without hers, in Asia, Africa, and America; or the United States without theirs, now extending from the Allegheny to the Rocky mountains, and soon about to reach the Pacific ocean? These colonies, it is well known, open new fields for the enterprise and industry of the parent state. And just so do missions, those genuine christian colonies, arouse the dormant energies of the church, call forth its sympathy and its prayers, and lead it to acts of self-denial and benevolence, of which it was not before supposed capable.

We can therefore calmly survey the length and breadth of this work to which the Saviour calls us, without any fear that our resources are inadequate to its performance. The very effort will supply us with strength, the work itself will furnish means for its completion. It is true, it may still be said now, with almost as much truth as it was 1800 years ago, that "the field," in which we purpose laboring, "is the world," but that will only render it the easier for us to thrust in our sickle and reap, and give us the assurance of gathering an abundant harvest.

It is our design, however, to direct our readers' attention more particularly, to the various parts of this immense field, and we shall commence with that which appears to be the largest and most important, viz: *Paganism*.

Our learned readers are aware that the word *paganism* is derived from the Latin *paganus*, which originally signified an inhabitant of the country, but afterwards designated one who had none of the privileges connected with citizenship in a large town or city. From this last circumstance, some have supposed that the name was given to the heathen as being destitute of the privileges of christianity, which was considered as securing a heavenly citizenship. But others have suggested that as the *country people* were the last to embrace christianity and continued longest attached to idolatrous practices, they and idolatry thus became identified. Be that as it may, we here employ *paganism* to express that form of religion which is distinguished by idolatrous practices, and which is generally accompanied by a belief in various imaginary gods.—This, under many singular and often entirely discordant forms, has existed from a very early period of human history; was at one time almost the only form of religious worship known among mankind, is still found in every quarter of the globe, and has its votaries, at this moment, more than one-half of the population of our globe.

Even in Europe it still lingers out its existence, and if now extirpated from Lapland, is still vigorous in the north-eastern part of Russia, though to what extent we have no satisfactory information.

But in Asia, where it seems to have had its origin, it still reigns over the most lovely regions of the earth with despotic sway. Commencing with the north, we find its altars in the frozen regions of Siberia, and upon the bleak plains of Tartary. The 300 millions, said, to use the Chinese written language, nearly one hundred millions in Hindoostan, and 20 millions in farther India, are slaves of its most grovelling superstition, and victims of its bloodiest cruelties.

Africa, by the *fetish* system converts any object that may strike its fancy into a god, and from the Great Desert to the Cape of Good Hope, and from Abyssinia to the Atlantic ocean, is chiefly devoted to this or to some other equally senseless form of idolatry.

“The multitude of Isles” too from Japan with its thirty millions of inhabitants, to the spicy regions of the East Indian archipelago, and thence to New Guinea and New Holland which almost rival continents in extent, with the numerous groups scattered over the boundless extent of the Pacific whether north or south of the equator, have until lately been “wholly given up to idolatry,” and even now upon hundreds of them the standard of the cross has never yet been planted.

Still more deplorable is the fate of the aboriginal inhabitants of this western hemisphere. The first European colonists who landed on the shores of the New World declared, that one primary object of their enterprize was to convert the natives to the Christian faith. It is notorious how they fulfilled this promise—by exterminating whole tribes and nations, by enslaving and forcing them to dig in their mines, hunting them down with their blood-hounds, murdering them with the musket and the rifle, or still worse, poisoning them with intoxicating liquors, and contaminating them with vices of which they had never before heard. But although more than half their number have been exterminated, several millions are still spared. Of these a few have embraced Christianity and are advancing in civilization. But there is still an extensive field of labor among them, from Behring’s Straits to the Isthmus of Darien, and from the Caribbean Sea to the Straits of Magellan.

The Mohammedan world too is one that must once more be reconquered to christianity. The favorite symbol of the false prophet, the crescent is beginning to wane. Long enough has it waved over “the Holy city,” and supplanted the cross in the places where it was first erected, yea, upon the very spot where the Son of God was crucified. Long enough has it been planted upon the walls built by the first christian emperor and rested as a dark cloud over the once fertile but now ruined provinces of Asia Minor, where a Paul and a Barnabas acted as the first missionaries sent forth by the christian church. This form of heathenism is established in

southern Europe and western Asia—has made converts in Tartary and Hindoostan, and penetrated into some of the East India islands. It holds undisputed possession of Arabia and northern Africa, and has pushed its victories considerably south of the Great Desert and of Abyssinia.

Paganism and Mohammedanism, together, are supposed to be the forms of religion received by upwards of seven hundred millions of the inhabitants of the earth! The Jews, from whose heart the veil has not yet been taken, are at least as numerous as when God brought them out of Egypt by the hand of Moses and Aaron, and may be safely estimated at three millions.

Now, add to these the destitute portion of lands nominally christian, and the aggregate cannot be less than 800,000,000, that is, about four-fifths of the whole population of the globe!

These are “the fields already white for the harvest,” that demand our immediate attention. For not only has “the Lord of the harvest” commanded us to collect these precious fruits, even these myriads of immortal souls, who may be ransomed by his blood, but numerous circumstances combine to prove that “now is the accepted time” for bringing both Jew and Gentile into the kingdom of Christ.

We must at once put our hands to the work, and gather in this harvest or it will speedily perish. The average duration of human life, in civilized countries, is estimated at about thirty years. In savage nations it must be considerably shorter on account of their wars, infanticide, and greater exposure. So that in a little more than a quarter of a century, the whole generation of 800,000,000 to whom we have it in our power to convey the Gospel, will be beyond our reach.

Besides, longer delay will only make the business more difficult, as each year but fastens their habits more inveterately upon mankind. So that it will be much easier, according to the laws of human nature, to convert the present than the following generation. Already have we waited so long, as in the case of our own aborigines, for instance, that the difficulties are much greater than they formerly were.

Nor need we be discouraged by the magnitude of this undertaking. A single christian church, consisting of about 120 members, commenced, single handed, this mighty enterprize. In the course of three centuries the result of their labors was the conversion of the great mass of the population of the Roman empire, which then included nearly all the civilized nations of the world. What then is to be expected from us who are possessed of so many more advantages than they enjoyed; and number our thousands where they had but tens? The same Saviour, the same spirit, the same wonder-working God is with us as with them. Besides we have the press, superior knowledge, and greater facilities for reaching the most remote regions of the earth. And whichever way we

turn there is an open door before us, so that we have only to enter and commence our operations. This we shall endeavor to show, by calling the attention of our readers, from time to time, to the various fields which now admit of and invite their labor.

EARLY LITERATURE OF THE GERMANS.

No. I.

[The greater part of this article has already made its appearance in the "American Museum." As that periodical has been suspended, the Author has transferred his labors to this magazine. But few of our readers having seen this which is intended to be the first of a series of articles upon German literature, as well as on account of its intrinsic value, we do not hesitate to transfer it to our columns. We must, at the same time observe, that it has been corrected by the author himself, and received some additions which the careful reader will not fail to remark.—ED.]

APART from the high and holy truths of the bible, nothing can be more interesting to man, than the study of the various languages of the many different sections of the great human family. Of all the inhabitants of the earth, man alone has received the gift of using his voice in the utterance of what is conceived and developed by a free spirit, which thinks and determines for itself. And as language is the organ by which the mind steps forth out of its secret chambers into the realities of life, and communicates the musings and discoveries of its meditative solitude to others, it must needs be progressive in its developement; for its master is ever growing, both by the cultivation and enlargement of his native powers, and the impressions which he receives from the universe around him.

The history of a nation's language is, therefore, to a great extent, the history of that nation's mind, for it is both the recorder and the repository of the deeds which that mind has done.

Language is correlative with mankind; and being only the radiation of mind into the world of sense, it has experienced vicissitudes and revolutions similar to those, which have affected those feeling and thinking beings, on whom the Creator has bestowed this wonderful gift. Mankind, as a whole, has ever appeared in very different attitudes, growing, in a great measure, out of the various influence of external nature, according to the various character of widely separated places of abode. Passing through different grades of developement, the human family has unfolded

NOTE.—The writer of this article deems it necessary to state, that it is the first of a series of lectures to the students of Pennsylvania College. This will account for some peculiarities in its form and tone.

itself in the highest state of perfection hitherto attained, in the Caucasian race; and even here we find it branching out into several nations. And thus, also, has language been, at one time, but little extended beyond its original compass, and again exhibited in higher states of developement. Hence we divide the languages of mankind into uncultivated, and cultivated or refined. To the latter are reckoned more particularly those of the Indico-teutonic or Indico-germanic race; whose mutual relations are represented as follows:* First, we have the original language of the human race, from which proceeded the Sanscrit, the ancient Persian, the Pelasgian, the Slavonic, and the Germanic. From the Pelasgian sprung the Greek and Latin; from the Germanic,—the Gothic, the Frank, the Saxon, and the ancient northern languages. The Gothic and the Frank were the sources of the old High-German, from which we have the modern German.

This language, then, with which many of you are familiar; which is venerated by the most of us as the language of our fathers, is the subject to which I now invite your attention. It seemed most suitable to dwell, for the present, more particularly, on the history of the German language and literature.

The early history of the German people is covered with impenetrable darkness. Hence we are left to infer the character of their earliest literature, from the progress in letters, which, as more recent researches have exhibited it, had been made by those nations of remote antiquity, from which the Germanic race undoubtedly derived its origin. Both history and philology clearly prove that this numerous and mighty race, which once inhabited the middle of Europe, from the Frozen Ocean to the Alps, came over from South-eastern Asia, to seek new seats of abode in Europe. The Germanic race is usually divided, as to its language and history, into Saxons, Franks and Goths.† It is certain, that, previous to this division, the German tribes were united in one great nation, as well by a common religion, as by one and the same original language, which they had brought with them from their far distant places of sojourn. But the origin and primeval dwelling places of the Germanic race can be ascertained only by means of profoundly critical philological inquiries; for no historical notices extend so far back, as to cast any light on the darkness of that remote period of antiquity.

It is conjectured‡ that on and between the Caucasian, Elwend and Hindoo mountains, a language had formed itself in the earliest times, which came to constitute, as it were, a great stem, from which, at different times and in various ways, branches extended themselves to Europe. One nation, thus deriving its origin from South-eastern Asia, and perhaps bearing originally the name of

* Schmitthenner's Einleitung.

† Schmitthenner's Einleitung.

‡ Legis: "Fundgruben des alten Nordens."

Mannen, which (still preserved in *Germanen*, *Allemanen*, &c.) is the name, occurring in various forms in that region, for man (*Mensch* and *Mann*;) came into ancient Thrace, extended itself into the middle, and at length to the North of Europe, and established, as the real parental stock of the German nation, at the same time its language, to be the source of that great system of languages which has become the basis of the Gothic, the Frank, the Saxon, and the Scandinavian languages.

We are informed by very ancient relics of Indian literature, (namely in the law-book of *Mann*, and the *Ramajana**) that the *Palawas* and the *Sakas* emigrated from their native seats of abode. By the latter are undoubtedly meant the *Scythians*. That the former were inhabitants of *Persia*, who spoke the *Pehlvi* language, and transferred it to a Western soil, is a conjecture resting on far better foundation, than many others which are advanced by historians. For between the *Pehlvi* or *Zend* language, in which *Zoroaster* wrote his religious works, and the *German*, there is a remarkable resemblance, as well in the grammatical structure, as in their radical words. This resemblance is so great as to have led the celebrated *Leibnitz* to assert, that a *German* would be able to understand, at once, whole verses of *Persian* poetry. While we regard this assertion as extravagant, we must yet concur in the opinion of another *German* writer, that the *Germanic* race, which came unquestionably from *Asia*, has derived its language from the same source with the ancient inhabitants of *Persia*.

The venerable records before spoken of, are all that antiquity affords us respecting the earliest history of the *Germanic* race; and these, with the remarkable resemblance between the *Zend* and the *Germanic* languages, are among the most prominent landmarks, by which we can trace the primeval sources of the *German* language and literature.

It would be interesting here to dwell, at some length, on the *Runic* characters and staves, which the *Germanic* tribes also derived from *Asia*, and the use of which they subsequently abandoned to the *Scandinavians*, who had emigrated to the North: but our limited time warns me to forbear. The importance of these characters in the history of *German* literature, is, however, sufficiently obvious from the fact, that they served as the first visible representatives or signs of the sounds of the *German* language, that while their origin is oriental they have a decidedly *German* character, and that hence, besides the language itself, they must be regarded as the earliest intellectual possession of our forefathers. I shall have occasion to say a few more words about them, ere I close.

Subsequent to the emigration from South-eastern *Asia* before spoken of, the history of the *German* people is again, for centuries,

* An epic poem of great length and merit, of which a *German* translation has been edited by *Schlegel*.

enveloped in darkness, until the times of Herodotus, who informs us that five hundred years before the birth of Christ, the Scythians dwelt on the banks of the Tanais or Don. He makes some interesting statements respecting their customs and pursuits, and communicates a few words of their language: but the little that he says, puts it beyond a doubt that they were the ancestors of the Germans.

After Herodotus their very name disappears in history. We find, indeed, in the annals of the Greeks and Romans, obscure and ominous rumors respecting some mighty and warlike race, which, disdainful of the repose of fixed habitations, was roving about in vast, migratory hordes, within the region bounded West and South by the Celts, and East by the Sarmatians, and extending from the Alps to the Baltic Sea, and even yet farther north.*

Thus they wandered and warred and conquered for centuries, unknown to those nations who enjoyed the advantages of a refined literature. But we form a nearer acquaintance with them through that great contest, which commenced, 113 years before Christ, with the appearance of the Cimbri and Teutones on the frontier of Italy, and which, occasionally interrupted, and again renewed with redoubled vigor, continued [476, p. c.] until Rome's imperial throne was prostrated, and Gaul, Spain, Italy, and Britain, were subdued by the ancient Germans. The turmoil and confusion of war and conquest, prosecuted by a people destitute of historians, render this period of their history obscure. But when the storms attending these great national migrations and revolutions had passed away, and made room for the nobler pursuits of peace, we find Germany Proper inhabited by three great nations, belonging to one and the same race, viz. the Northern part, from the Rhine to the Elbe by the Saxons, the Southern by the Suevi, and the Western, in the middle between the two others, by the Franks. The Suevi are a branch of the Goths, as their language itself proves. In later times the Franks proved themselves to be the most warlike and powerful of these tribes, by subduing, under their King Clovis, and his successors, the Suevi or Allemanni, and the Bavarians, and ultimately, under Charlemagne, the Saxons.

It has already been said that in the migrations and wars just spoken of, different tribes of the same race were engaged. It was the Romans who first designated all these together by the common appellation of Germani. There is much conjecture, but no positive certainty, about the origin of this name. Tacitus derives it from Tuisco, a god whom he represents to have sprung out of the earth. Heinsius suggests that Gallic tribes gave to their German neighbors this name, which derived from **Ger** and **Mann** (words yet found with various significations, in such relics of the ancient Celtic as are known to us,) would signify warlike men. Others

* Cf. Schmitthenner's *Urgeschichte der Deutschen*, p. 38, sqq.

derive this name from an imaginary common progenitor, **Teut**, or **Deut**, from which we have the adjective **Teutsch**, a contraction of **Teut=isch**. This primitive word **Teut**, occurs at a very early period as a generic name of all Germanic tribes; for as early as 320 years before Christ, Pytheas, who sailed from Marseilles, to the amber-coast, and was the first to give an account of the northern coast of Germany and its inhabitants, found the entire coast of the Baltic inhabited by **Teuten**, Teutones. The meaning of the word is uncertain, but various relics of the German render it probable, that it signified nation, people.

Before we can proceed to consider the literature of the Germans under regular sections of its developements and progress, we must dwell for a moment longer on that period which succeeded the subversion of the Roman empire and the conquests of the Frank kings. This period, immediately preceding the middle ages, is distinguished by a most important, and of course, highly influential event—I mean the introduction of Christianity among the Germanic nations. It lies in the nature of things that the introduction of this power of God among a people which, though yet rude in manners and uncultivated, had never, like other pagan nations, grovelled in indolence and low sensuality, but had ever occupied its active and discursive mind in deeds of valor and enterprize, and possessed, in the songs of their bards, a native literature, grand even in its rudeness, should have exerted on their own character and that of their literature, a mighty and regenerating influence. Nevertheless it is impossible to point out any where a distinctly marked boundary line, dividing, in point of national customs, intellectual and moral culture, christian from pagan Germany. For, on the one hand, the christian religion was not simultaneously introduced among all the Germanic nations, as the Goths received it as early as the fourth, the Saxons only at the beginning of the ninth century; and on the other hand, the influence of pagan notions and institutions continued to be felt for a long time after its introduction. Hence some of the earliest literary productions, although they appeared in christian antiquity, yet belong essentially to a pagan age. But few written monuments of literature belonging to this early age, have been preserved and become known to us. The most ancient work belongs to a period considerably anterior to that of the Frank kings, and was produced among the Goths. It is not a strictly indigenous production, from which we might judge of the bent of that nation's native genius; and it throws no light on the pagan antiquity of that branch of the Germanic race, but is coeval and most intimately connected with their reception of christianity. This work is a translation of the Bible into Gothic, by Wulf or Ulphilas, who was bishop of the Moesogoths, from A. D. 360—A. D. 380. The language into which he translated the Bible, was spoken by Goths, who then lived on the coast of the Black Sea. They were a branch of the Suevi or Al-

lemanni, and belonged therefore to one of the principal tribes of the Germanic race. Hence their language must be regarded as one of the numerous German dialects. The translation of the Ulphilas is exceedingly literal, but, owing to the poverty of his language, he was compelled to borrow words from the Greek, Celtic, and Scythian, languages of kindred origin with the German, in order to express ideas, which were new to the Goths. Ulphilas was long regarded as the inventor of the Gothic alphabet, but this is now admitted to be a mistake. He adopted the alphabet which the Goths then possessed; but as this was doubtless very deficient, he availed himself of the Greek and other alphabets, in order to supply what was wanting in that of his native language. It is equally certain that he used, to some extent, the Runic characters, giving them, however, a form more convenient for practical purposes.* It must be interesting to christians, who claim Germany to be the land of their fathers, to know that the first written work, which belongs to the literature of the Germanic race, is a translation of the Bible, and that the literature of Germany, many hundred years after, received a new impulse, whose glorious developments are still in uninterrupted progress, from a second translation of the same holy book, into the language of modern Germany.

The first prince who, after the introduction of christianity, promoted the native literature of Germany, was Charlemagne. This no less intelligent than valiant monarch, made every exertion to give an impulse to German literature, both by his wise institutions and his own example. He roused the ignorant clergy from their indolence, established schools in all the monasteries, and filled them with the ablest men of his time. He sought to excite a desire of knowledge, and to render it accessible to all, by making instruction free. He collected manuscripts of valuable works, founded libraries in the monasteries, and called men of learning into his kingdom. He even established a scientific association at his court, each member of which assumed the name of some distinguished author of antiquity. To the literature of his native land he devoted much of his time and fostering care. Assisted by learned men, whom he had drawn to his court, he collected the national legends

* The following specimen of the language of Uphilas may be interesting to the reader. It is the Lord's Prayer, with the Latin interlinear version of Fulda.

Atta unsar thu in himinam. Weihnai namo thein. Quinai thiudinassus
Pater noster tu in coelis. Sanctificetur nomen tuum. Veniat regnum
 theins wairtha wilja theins. Swe in himina ja ana airthai. Hlaif unsarana
tuum fiat voluntas tua. Sicut in coelo et super terra. Panem nostrum
 thana sintainan gif uns himmadaga. Jah aflet uns thatei skulans sijaima, swaswe
perpetuum da nobis hodie. Et remitte nobis quod rei simus, sicut
 jah weis afletam thaim skulam unsarain. Jah ni briggais uns in fraistubujai, ak
et nos remittimus debitorribus nostris. Et non feras nos in tentationi, sed
 lausei uns af thamma ubilin, unte theina ist thiudangardi, jah maths, jah
libera nos a malo, enim tua est regnum et potentia, et
 wulthus in aiwins, amen.
gloria in aeternitates, amen.

and heroic songs of the early Germans, and even begun himself to write a grammar of the German language. So truly did Charlemagne approve himself the friend and patron of German literature and German institutions, that if those who succeeded him on the throne had inherited only a portion of his love of learning, Germany would not now have to lament, that the national songs of her ancient bards have utterly ceased, at her firesides, to kindle the enthusiasm of her sons and daughters, listening with rapt delight to the tales and stirring strains of departed years.

But the zeal of his successors not only fell far short of his, but his son is even suspected of having destroyed what the father's assiduous care had collected. It is, at all events, certain, that all the literary treasures which Charlemagne *had* collected, have been lost, with the exception, perhaps, of a fragment in the Hildebrands-lied, or song of Hildebrand.

To the period now under consideration belong also the Malberg Glosses to the Salic law, composed in part, in the form of alliterative poetry: and the "Lied von Hiltibracht and Hadubrand," an alliterative national song in the Franco-Saxon dialect, popular, probably, before the time of Charlemagne.

REVIEW OF "POPULAR LECTURES ON GEOLOGY,

[Nos. I and II.]

By *K. C. Von Leonhard, Counsellor, &c.* With illustrative engravings. Translated [from the German] by *Rev. J. G. Morris, D. D.*, and edited by *Professor F. Hall, D. D.*" Baltimore, *N. Hickman*, 1839.

GEOLOGY, and its foundation, Mineralogy, are subjects that have peculiar claims upon the attention of our countrymen. The territory of the United States, extending through the temperate zone and verging upon the torrid and frigid, and running through the heart of the North American continent, from the Atlantic to the Pacific ocean, might have been supposed to possess not only every variety of soil, but most of those mineral treasures which the earth conceals beneath its surface. Yet it is but a short time since attention has been directed to this subject in any thing like a rational manner. It is true that the rage for hunting the precious metals, which precipitated the old world upon the new, immediately after the brilliant discoveries of Columbus, also infected the English adventurers by whom our country was first settled, but this was productive of as little good as the wild notion which so long urged the settlers upon our northern coast to hunt after the money supposed to have been buried by Captain Kidd. And although mines of

iron and copper have been opened, and furnaces put into operation for working them, particularly the former metal, discoveries in this direction have more frequently been the result of chance, or of so superficial a position of the article in question, that it could not be overlooked, than of any well directed efforts for its detection. As, however, facts have from year to year accumulated, proving the existence of the most valuable mineral substances in every part of the country, interest has necessarily been excited upon this subject.— This has no doubt been quickened by the fact that our general government finds itself possessed of immense bodies of lands not only untouched by the plough and the harrow, the spade and the mattock, but scarcely even trodden by the foot of civilization. For these public lands the demand is every day increasing, and as their geological character and position necessarily affects their value and hastens or retards their sale, the attention of the government has accordingly though not by any means to its proper extent, been directed to inquiries respecting these matters. With a laudable emulation, as well as an enlightened policy, the individual states have entered upon the same career, and we shall soon see the reports of “Geological surveys,” from Maine to Missouri.

As we are essentially an agricultural people, the great mass of our population being either land-holders, or directly interested in the cultivation of the soil, interest and inclination should alike lead us to become familiar with the earth whence we derive our sustenance. Nor can any investigations be more interesting to the scholar and to the man of science. It is a part of the great volume of nature unfolded to us by the Creator himself, and full of instruction upon his goodness and wisdom. It is a grand laboratory where the most interesting processes have not only been performed, but are still going forward. It is not only the most astonishing monument of Almighty power, but it also has upon its rocks and soils, its mountains and its valleys, on its surface and in its deepest caverns, records of revolutions to which the memory of man extendeth not, but which may be deciphered and promulgated by the patient hand of industry guided by the torch of science.

The work before us promises to be of great service in diffusing and making popular this most interesting branch of science. It is evidently from the hand of a master familiar with his subject, and he will, no doubt, have ample justice done him by his translator, who has for some time been before the public as an able German scholar, and by the editor, whose notes very successfully adapt the work to the wants of the people.

We are tempted to enrich our pages by copious extracts from the two numbers now before us, but content ourselves with giving the following specimens of their style and contents.

Speaking of *mines* as a source of geological knowledge, the author remarks, p. 10—11, “Doubtless it will be difficult to ex-

hibit the subject in all its interest to those of you to whom it is entirely new, and I am not certain whether I can express myself with sufficient distinctness; for the imagination cannot easily represent a true picture of the life and operations pursued in those deep caverns, and of all the remarkable occurrences, which are usually of uncommon extent and fearful interest. A peculiar feeling, a secret reluctance seizes the uninitiated, in wandering through this subterranean world. The bare sight of steep ladders, on which men boldly venture to descend, for the purpose of digging for the treasures of the earth so far removed from the surface, has in it something terrible to the unaccustomed eye; you feel yourself agitated with horror, and seized with dizziness. The galleries above, beneath and around you, extending in various directions, the vaults and lofty halls, as they are seen in mines which have been worked for many years: this labyrinth, in which, without a guide, you could not find your way; the faint glimmering of small smoking lamps in the dark recesses; and here and there more brilliant masses of light, from which strange forms, like dark shadows, proceed, soon again to vanish from your sight; the silence, only broken by the clinking of the miner's hammer, who here spends his days in severe labor; the roar of the water; the rattle of wheels, the monotonous clatter of the machinery by which the ore is raised; and then again, convulsions occasioned by subterranean explosions; single reports, which, like the roar of heavy artillery, reverberate fearfully through the deep caverns, until finally lost in the distance; your uncomfortable and confined position in passages so low, that you can only move in an inclined posture, often scrambling over broken fragments; the fearful sensation of having masses of rock suspended over your head, which threaten to crush you to atoms; the alarm, the involuntary shudder in looking down an abyss of awful extent and frightful depth,—all these afford a view, and create impressions which few men experience in any other condition."

On the sciences connected with his subject, the author is so plain as to supersede the necessity of his readers being more formally introduced to those interesting branches of natural science. He is not by any means exposed to the charge of being superficial. On the contrary, we should rather say, that he enters too minutely into these subjects. But, perhaps, he has not done so beyond what is necessary to the accomplishment of his purpose, viz. to make the treatise really useful to the public generally.

The chapter on Metals, which is the first in the second No., is one of peculiar interest. Take, as a specimen, the following passage relative to *iron*: "Iron, as we have already said, has been bestowed upon us, by Providence, in greater abundance than any other metal. It is more extensively and variously used in the arts and manufactures than any other. If gold and silver are scarcer and more brilliant, and less destructible than iron, yet the essential benefits of the latter must always give it a higher value in the es-

estimation of the intelligent. The history of every nation proves that iron is indispensably necessary. Even writers, as early as Moses, speak of iron knives and weapons; it answers numberless essential purposes, and affords enjoyments to man, which, without it, would have been entirely unknown. Without it, agriculture could not be prosecuted to advantage; there would be no arts; man would have continued in a state of barbarism, and found himself compelled to gain his supply of animal food at least, by main force. By the help of iron we work the other metals, which, otherwise would be of little value. Iron alone would compensate the loss of all other metals. Of late years it is used more extensively, and applied to more purposes than ever. In many instances it has usurped the place of wood and masonry. There is a church in Liverpool, whose pillars, roof, doors, pulpit, as well as the architectural ornaments, are all of cast iron. In truth, the history of iron is the history of mankind. What progress will have been made from the time that the first iron ploughshare opened the earth to the period, perhaps not far distant, in which the most remote nations will be united by rail roads! Of what other metal can it be said, that by the work of art its value has been enhanced 60,000 fold above its original price?—Even barbarous nations, who have no iron in their own countries, and who do not know how to melt or work it, regard it as invaluable. When vessels on voyages of discovery arrive at unknown islands, axes, nails, and other iron instruments, are the objects for which the astonished natives manifest the most eager desire. They gladly take it in exchange for gold and diamonds. Le Vaillant says that the inhabitants of the interior of Africa, notwithstanding their love of decoration, attached a smaller value to looking-glasses, glass beads, and ornaments of copper, than to iron; they willingly exchanged a hog, and even an ox, for a nail, and offered a whole herd for the iron of a wagon wheel. According to Vancouver, the New Zealanders were well acquainted with the use and value of iron; they forced the iron instruments out of the hands of travellers, and brought many articles, as presents, in lieu of them. The remarkable Siberian iron mountain *Blagodad* has a very appropriate name. It signifies *blessing* or *favor*." (p. 113—114.)

The sixth lecture, which treats of the combinations of gases, is also well worth a perusal. As we have already quoted so much we content ourselves with repeating the valuable hint against needless exposure to Carbonic Acid. "In old deserted cellars and in deep wells, carbonic acid gas often collects in such extraordinary quantities that persons who descend into them are exposed to instant suffocation. Workmen ought never to venture into such places, without first letting down a burning candle; it is only when the candle is not extinguished, that the descent can be made without danger." p. 176.

In conclusion, we cannot but express the hope that the Editors of these Lectures will speedily favor us with the whole work. It would be an imputation against the good taste of our countrymen to suppose that they will be slow in appreciating their valuable labors. We trust the work meets with a ready sale and circulates extensively.

Synodal-Predigt, von C. R. Demme, D. D., Præsident der Ev. Lutherischen Synode von Pennsylvanien, gehalten zu Allentown, den 26sten May, 1839. (Synodical Discourse, by C. R. Demme, D. D., President of the Ev. Lutheran Synod of Pennsylvania, preached at Allentown, May 26th, 1839.)

WE heartily concur with the brethren of the Pennsylvania Synod in the opinion, that the above mentioned discourse is highly adapted to the wants of the times, and calculated to do much good, if extensively circulated. It is a solemn and impressive word from a wise and good man to his brethren in the faith, on the great and glorious revelation of the grace of God in Christ Jesus our Lord.—The subject is one of boundless compass, and there was room for the preacher to roam at large, and to heap up an endless variety of general reflections, which, however interesting, would have conveyed little instruction, and left no definite impression on any mind. Or, again, many a beaten track was before him, which, while pursuing it, he might have concealed, by scattering over it profusely the rich flowers of his glowing imagination. But the discourse before us is free from dim generalities, which elicit nothing but the vacant stare of admiration, and from the less elated trumpery of trivial truisms, decked out in new and fancy-colored robes, to make men wonder at the ingenuity of the orator. The discourse bears all the distinctive marks of the author's peculiar and vigorous style of pulpit eloquence, while it is free from all eccentric mannerism: it is decidedly original, yet while treating of a subject handled, and that ably, a thousand times, in no wise far-fetched: it is lucid, but profound; simple but dignified; intelligible to the unlearned, yet containing the richest food for the most cultivated minds. It speaks of prevalent and dangerous errors, of the extended efforts of infidels, but its tone is no where polemical. With his foot firmly planted on the ark of God, the preacher speaks, in the fervent and stirring language of a true lover of Zion, to his age and generation, of the excellencies, intrinsic and practical, of "the mystery of godliness," in contradistinction from all the mysteries of iniquity, which human reason, rejecting the inspiration of the Bible, has invented.—And of this grand subject he presents to us a grand picture: depicting, with strong and skilful hand, some of its greatest and most

prominent features, so as to produce a distinct and lively impression; to awe and elevate and edify the heart: yet so finely are the colors blended and made to flow into each other, that the attractive charm of the whole, excites a feeling of the liveliest and purest pleasure. For, however great the variety of distinct features in the gospel-scheme, brought into view and illustrated in this discourse, this is one of its great excellencies that they are all combined in the production of one great whole.

In short, we regard this discourse as eminently calculated to invigorate the faith, to enliven the hope, and to enlarge the charity of the christian, and to rebuke and fill with shame the wanton votaries of a shallow and flippant sophistry, which, under the much abused name of philosophy, trifles with the highest and holiest things, and wars against the best interests of mankind. And therefore we deeply regret that no English translation of it has yet appeared or is likely to appear.

It is, at present, more particularly our purpose to examine, somewhat in detail, the merits of this discourse, as a beautiful specimen of sermonizing, worthy the attention of the student, not only on account of its intrinsic excellencies, but because it is a most happy effort in a peculiar style of pulpit eloquence. The style of which we speak we cannot designate otherwise than as the German. This style differs from that prevalent among other nations, in the same manner as the national character of the Germans differs from that of other nations. As the mercurial and superficial Frenchman delights in lively and florid declamation, the grave and speculative Englishman in abstract reasoning and doctrinal discussion, the downright and practical American in close and pungent appeals on every point of practice, so does the warmhearted German whose enjoyments are, for the most part, based on the strongest affections and deepest feelings of our nature, look for edification and spiritual food in discourses intended chiefly to warm the heart, to call its affections into lively exercise, and to point him to the consolations and hopes, which christianity throws around us, amid the thousand disappointments and trials of life. And hence most efforts of German pulpit-eloquence set forth in fervid language, those points of christian truth, which have a direct reference to the affections of the heart, and are eminently calculated to excite its liveliest emotions. Of course we do not mean that these characteristics belong exclusively to German pulpit-oratory, or that they do not enter, more or less, into the other varieties of style above mentioned: all that we design is to point out the most prominent features of each. But so preponderating in the German style are the characteristics which we have ascribed to it, that preaching has, in Germany, to a great extent, degenerated into mere sentimental declamation, calculated to produce a momentary excitement of the feelings without leaving an abiding and productive impression on the heart.

But while the discourse before us possesses all the excellencies of the German style, it is perfectly freed from its blemishes and defects. It is warm, but never sinks into the common-places of mere vehement declamation: it is full of feeling, but its feeling is of an elevated, healthy and vigorous tone: its language is animated and fervid, but never rhapsodical or redundant: and while its reasoning is forcible and cogent, it is nowhere that of the cold logician, but always suited to the high ends to be aimed at by the minister of Christ, as a messenger to men, considered as moral agents, to whom the most abstract doctrines of the Gospel are fraught with practical interests of the greatest moment.

But German pulpit-eloquence, at least in the specimens furnished by the discourses of many eminent preachers, differs in another point of view, from that to which we are accustomed in this country: we mean the arrangement. In this respect we think that the prominent characteristic of the mode adopted by American preachers may be described as follows: It consists in a succession and appropriate juxta-position of arguments, reflections and appeals, growing naturally out of the subject, but not generally evolved out of each other. But the German, on the other hand, while he observes a similar succession of arguments, reflections and appeals, growing out of his subject, either makes his several divisions grow directly out of each other, or brings them, at least, into the most intimate connexion, so as to present one leading thought from different points of view, in the same manner as we gradually obtain different aspects of the same object, when gently sailing along a stream, on whose banks it stands. We may illustrate this difference by comparing the mode of arrangement more common among American preachers, to a number of shoots growing out of the same root, and the German mode to a single stem, sending out a number of branches, one always growing out of the other, or at least ranged, with beautiful symmetry, on either side of the stem. It is scarcely necessary to observe that we are again only pointing out general characteristics. As an example of the former mode of arrangement, we may mention Dr. Payson's sermon on Colossians I, 16. Of the latter, the discourse before us is a beautiful specimen. The text is I. Tim. iii, 15, 16. We here transcribe it, as we shall need it distinctly before us, in the further illustration of our subject. "The church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory."

Before we proceed to the discourse itself, it will be necessary to observe, that Luther's translation of the text, differs, in one point, from the English; not, indeed, in the sense, but in the form. It is important to note the difference here, only, because the form in which the same meaning is stated in the English version, would

not be so well adapted to the use made of the passage in the discourse before us. In the German version the 16th verse begins as follows: "Und kündlich grosz ist das gottselige Geheimniz:" which we may render thus into English: "And manifestly great is the godly mystery," &c.

We proceed, now, to examine the discourse more particularly. In his introduction the author very appropriately prepares us for the subject, on which he intends to dwell, by speaking of divers signs of the times. He describes the present as "a period of changes, affecting all human relations, and aiming at the subversion of institutions which have stood the test of centuries. Much that has been, is no more, and what shall be, hath not yet come. Things are in a course of developement. Whether a better state of affairs shall be the result, time will show. At all events, men will learn, that it is easier to alter than to mend, more difficult to build up than to tear down. That we," he proceeds, "as christians and as ministers of the gospel, should not escape the influence of this spirit of the age, might be expected. The conflict of opinions and parties is not only without, on the stage of civil life, and affecting temporal affairs; it prevails no less in the church, in the empire of religion, embracing the more important interests of men. Again the kingdom of light is strenuously at war with the kingdom of darkness. The advocates of infidelity are faithfully exerting themselves, and leaving no means untried to traduce christianity and to blacken the reputation of its heralds. Who can blame them for it? We contend for our cause, they for theirs, which needs must decrease and lose, in proportion as ours increases and gains. But that on their part the contest is carried on with so much bitterness and often with such base weapons, may indeed occasion us sorrow but must also afford us gratification. Truth and error may be recognized by the arms even which their respective champions wield, and every violent opponent of christianity really does homage to the majesty of christianity; he admits that there is reason to fear lest it be indeed the light which judgeth his works."

[We regret exceedingly that want of room compels us to defer the remainder of this article until our next number.]—ED.

FRENCH OUTRAGE AT THE SOCIETY AND SANDWICH ISLANDS.

It is well known that the Society and Sandwich Islands present the deeply interesting spectacle of a people rapidly passing from barbarism to civilization, from idolatry to Christianity. One would suppose that this would be enough to secure them the sympathy and assistance of the whole Christian world, and that every obstacle to their progress would be removed with the tenderest soli-

itude. But the proceedings of several French naval officers, or rather perhaps of the Papal missionaries by whom they were instigated, prove that there are men and governments so lost to all the sentiments of honor and religion as to be willing, upon the most flimsy pretence, to put in jeopardy the highest interests of their fellow men.

Some time since, the adherents of the Papacy, alarmed at the brilliant success of Protestant Missions, commenced sending missionaries into the fields which were already occupied by others.—There were thousands of other countries to which they could have gone, but they preferred, it seems, going where there was a prospect, if not of converting the heathen, at least of thwarting the labors of Protestants. In pursuance of this plan, several priests attempted to settle in the Society and in the Sandwich Islands. The rulers of both these governments being Protestants, and especially desirous of securing the tranquillity of their people and of promoting the spread of the gospel among them, were unwilling that their attention should be distracted by the propagation of two hostile systems of Christianity. Accordingly the priests were prohibited from settling in their dominions.

In consequence of this the French government dispatched Commodore Du Petit Thoire of the French frigate *Venus* to Tahiti (the principal Society Island) to demand reparation! The terms proposed, and enforced at the cannon's mouth, were 1st. That Queen Pomare, who governs there, should pay down 2,000 dollars. 2nd. That the French flag should be hoisted on the island and a salute of twenty-one guns be fired under it. 3d. That Pomare should write a humble apology to King Louis Phillippe.

The proceedings at the Sandwich islands were, if possible, still more disgraceful. C. Laplace, commander of the French frigate *L'Artemise*, came to Oahu on the ninth of July, 1839, and compelled the king Tamehameha III. to sign a treaty of nearly the same nature, but with these still more outrageous features, that the king should deposite \$20,000 as a pledge for his good conduct, and admit all French merchandizes, *especially wines and brandies*, without levying a higher duty than 5 per cent. *ad valorem*.—In addition to this, a letter was sent from Capt. Laplace to the American Consul, declaring that whilst he intended to protect American citizens *he excluded from their number the missionaries*, and that they must expect the same treatment as natives. The reason assigned for this was, that they were the counsellors of the King in the measures which he had taken against the Catholics.

As it would have been madness for the feeble natives to resist, they had to accept of any terms dictated to them. It mattered not that not only the authority of the sovereign, and the wishes of the people, and the code of laws drawn up at the request of their rulers and solemnly received by the nation, as well as all the sanc-

tions of morality were opposed to the demands made upon them. France demanded the virtual annulment of certain laws, and France had the power to enforce her demands. At one blow, therefore, are all the salutary measures devised by these people for the expulsion of intoxicating liquors, and for arresting the progress of intemperance, overthrown.

Can the civilized world look in silence upon these nefarious transactions? Is it not the solemn duty of the governments of the United States and of Great Britain to protest against them and demand of the French the abrogation of this shameless treaty? It is evident that Capt. Laplace's threats against the missionaries are a violation of the rights of American citizens. Our government ought forthwith to demand an explanation and disavowal of these proceedings from the French government. Besides, the connection between the Sandwich Islanders and this country, is of the most interesting character. They are, in a measure, our children,—a part of our family. We ought, therefore, to take a lively interest in their welfare, and especially ought we to strain every nerve to ward off from them the dreadful curse of intemperance. They have already suffered enough from our vices. The same remarks apply to the English and the Society Islanders between whom the relations are of much the same character. That this interference was altogether uncalled for and unjustifiable upon the part of the French is evident. No principle of international law was violated by the Islanders. They have an undoubted right to say upon what terms foreigners shall land upon their shores. As has been very pertinently asked, what would be said if the Protestant societies of England or America were to send missionaries to Italy? Would his Holiness permit them to remain? Would it not be thought very mild treatment if they escaped the Inquisition? And what would be thought of the matter if, in consequence of Englishmen being expelled from Italy upon religious considerations, the English government should take up their cause, threaten to batter down some flourishing seaport, or demand a large sum to be deposited in their hands to secure the safety of any persons who might see fit to carry on a crusade against the modern Babylon? It would light the torch of war in every corner of christendom. And are not the rights of the poor natives of those remote islands of the Pacific ocean as valuable, and as worthy of protection, as those of the mightiest people of Europe?

TO CORRESPONDENTS.—Several communications which have been forwarded to us are on file for our next number, having been excluded from the present for want of room. Our friends who have promised assistance, are reminded, that the *earlier* they let us hear from them, the more welcome will their contributions be.

MONTHLY MAGAZINE.

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GETTYSBURG, MARCH, 1840.

[No. 2.

Homiletics.

PREPARATORY REMARKS ON ELOQUENCE.

ONE of the most important attainments of the human mind is the ability to transfuse our own views and feelings into the minds of others. If those views be in accordance with the nature of things, and have respect to what is important to man's well being, and if the feelings be of a corresponding character, such a transfusion would, unlike the transfusion of blood from the circulating system of one animal to that of another, which has proved highly deleterious, produce the most salutary effects. It constitutes eloquence in its highest and most praise-worthy exercise—directed to its legitimate end the promotion of truth and virtue.—It is the art of persuasion. In ancient as well as in modern times, it has been sought with intense ardor. Those who have won the prize, have toiled for it by day and by night. No more diligent students, no more indefatigable laborers have ever been seen in this world, than the men who in ancient times achieved the greatest victories in this field. We are familiar with the oft-told and instructive narrative of the toils of the Athenian Orator. No one ever inculcated untiring application and practiced it more faithfully than the great master of Eloquence amongst the Romans.

It has been essentially the same in the case of the great moderns who have earned a name worthy to be enrolled with the orators of other days.

In no nation that has ever existed, amongst no people organized under a form of government, is eloquence of more value than in our own favored land. If eloquence has flourished most amongst the free, it was because it was needed most amongst them. There were not only facilities for the production of it, but likewise a demand for the supply. Without the latter, the former would not have effected much. It is true in this, as in other things, that demand and supply will bear an exact ratio to each other. Was it freedom that opened the way for the birth of eloquence? Was it freedom that cherished it until it grew to manhood? Was it freedom that bade it walk abroad and sway the minds of men? Here, where freedom has made her favorite abode; where she luxuriates in her utmost strength, should we expect that her foster-

child, eloquence, would unfold its greatest energy, here receive a welcome and inspire a homage no where else known. We ought then to be the most eloquent people in the world, or, our orators should surpass all others. We may expect in our country to perform great things through this medium. That the very highest success depends, in some measure, upon original endowments, no one, we suppose, will deny. Some men have, doubtless, not failed in assiduity, in faithful adherence to the prescriptions of the institutes, who have, nevertheless, not acquired for themselves an imperishable renown. Others again seem to have been crowned with success after no great toil; but it is nevertheless true, that the way to success must be by patient industry, and we shall only be able to determine whether we can succeed after we have used the means which are to be employed for this end. If the highest success be not secured, our labor will not be lost; we will have failed in aiming at worthy things, and will retain amongst our treasures the varied mental furniture accumulated for the purpose of giving vitality to our persuasions. The remark of Blair on this point is doubtless correct:—"Let us not despair, however. Between mediocrity and perfection there is a very wide interval.—There are many intermediate spaces, which may be filled up with honor; and the more rare and difficult that complete perfection is, the greater is the honor of approaching to it, though we do not fully attain it. The number of orators who stand in this last class, is, perhaps, smaller than the number of poets who are foremost in poetic fame; but the study of oratory has this advantage above that of poetry, that, in poetry, one must be an eminently good performer, or he is not supportable:

"Mediocribus esse Poetis

Non homines, non Di, non concessere Columnæ."*

In eloquence this does not hold. Here, one may possess a moderate share with dignity. Eloquence admits of a great many different forms; plain and simple, as well as high and pathetic; and a genius that cannot reach the latter, may shine with much reputation and usefulness in the former."

In two of the professions it is indispensable to success that there should be readiness and force in communicating truth. In the pulpit and at the bar, it is they whose powers are most ample in these respects that accomplish most. The eloquence of the pulpit subserves the most important ends—that of the bar is likewise highly useful. Mere didacticism in both may not be absolutely despicable, but united with the gifts which rouse up the passions and emotions of men, it assumes a higher rank, and leaves a more durable impress behind.

* That mediocres are true poets,
Nor men, nor gods, nor publishers admit.

In various other departments of life it is eminently useful and much to be desired. What then should be done in order to attain it? It does not come unbidden; it does not spring up spontaneously in the human heart; it cannot be bought with money; no superior power will evoke it from the soul. Whence, then, is it to be derived, whither shall we go in pursuit of it, to what clime shall we steer our barks for this golden fleece? These are interesting enquiries and we need not answer them explicitly. They have been replied to by masters in ancient and modern times. All our books of rhetoric, from Aristotle to Blair, are full of discussions on the subject and precepts for the formation of the Orator.—Cicero's work, and particularly his treatise on Oratory, and the great work of his enthusiastic admirer, Quintilian, may be confidently referred to as embodying the richest instruction on this important theme. Believing, as we do, that the ancients were much less enlightened in regard to religion than we are, we cannot but be struck with the earnestness with which they insist upon moral purity as a requisite to successful oratory. But how could the reflecting mind adopt another view? Who that analyses the aim of eloquence, can entertain any other opinion than that expressed by Tully in the words: "Pectus est quod facit disertum."* Even Horace, whose pages are so often stained with licentiousness, does homage to truth, when he endorses the same sentiments in his treatise, as instructive to the Orator as it is to the poet—the "Ars Poetica." Extensive knowledge is necessary to the man who aims at true eloquence. It is this that he communicates and employs in giving force to what he utters. No science should be overlooked, no branch of literature be neglected. The thoughts of all ages as they have been garnered up in the vessels by which they have been conveyed to us should be poured into our minds. The Orator should be a Mathematician, an Astronomer; he should be acquainted with Mechanical Philosophy and Chemistry, Metaphysics, History, Poetry—Animated Nature should all be familiar to him. Every fountain of knowledge should contribute its stream to supply his reservoir.

The man of eloquence should be intimately versed in the forms in which thought may be impressively and accurately presented.—The structure of that language which he employs, the figures in which ideas are rendered attractive, should be perfectly understood. In the one case, to avoid offences against perspicuity, and in the other against ornament; that neither the judgment, on the one hand, nor taste on the other, be compelled to enter a protest. There are three books which have come to us from ancient times that may be regarded as peculiarly well adapted to contribute to the formation of the Orator; which may be studied by day and by night most profitably for this purpose.—The first is the

* It is the *heart* that makes a man eloquent.

great Epic Bard of Greece. A mine of eloquence, of wonderful richness is his Iliad and Odyssey. They present to us poetry unrivalled by any human pen; eloquence unsurpassed by lips untouched from on high. Quintilian has expressed the opinion that Homer occupies the very first place amongst writers suited to form the orator. His words are: "Nam et grandis et elegans et venusta, et nescio an ulla, post Homerum tamen, quem ut Achillem semper excipi par est, aut similior sit oratoribus, aut ad oratores faciendos aptior."* Resembling those who are expressly devoted to oratory, he is represented as well adapted to make orators.

Of the same nation, but of a later age, we mention Euripides. In him we find much of the purest morality, the wisdom of Socrates uttered in the most beautiful language, and the passions of men painted in the most pathetic strains. Surpassed by Aeschylus in sublimity, and by Sophocles in other excellencies of poetry, he is, nevertheless, better fitted for the purposes of the orator. This is decidedly the view of the judicious critic just named. He is speaking comparatively of Sophocles and Euripides. Leaving undecided the question of their poetic rank, he declares:—"Illud quidem nemo non fateatur necesse est, iis qui se ad agendum comparant, utiliore longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus, et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi; et sententiis densus; et in iis quæ a sapientibus tradita sunt, pene ipsis par, et in dicendo ac respondendo cui libet eorum qui fuerunt in foro disertis, comparandus. In affectibus vero cum omnibus mirus, tum in iis qui miseratione constant facile præcipuus."†

Passing over many others, we mention the Sacred Scriptures. They abound in beauties of every description. Their poetry is varied and rich in unnumbered excellencies. They give the proper conceptions, and awaken the proper feelings, and exhibit the proper expressions for those who would sway mind by mind. It is not professional partiality that gives rise to this opinion; where no such bias could be surmised, the testimony has again and again been borne, that the Bible is a storehouse of eloquence, which may profitably be used by every one who would distinguish himself in this sphere.

* For it (the old comedy) is both lofty, and elegant, and charming, and I do not know whether any thing (after Homer, however, for he, like Achilles, must always be excepted,) is either more like the orators or better adapted to make them.

† This, however, every one must admit, that Euripides will be far more useful to those who are preparing to plead. For (as is charged against him by those who deem the gravity, and buskin, and sound of Sophocles more sublime,) he both comes nearer to the rhetorical style in his language; he is also concise and almost equal to the philosophers themselves in expressing their doctrines; and in speaking and replying may compare with any of those trained in the Forum. But in the passions, whilst wonderful in all, he is certainly without a rival in those that call forth pity."

There is one topic connected with the subject which may be regarded as of great moment, on which we will dwell for a short time, before we conclude—it is extemporaneous eloquence. There are two questions which will be examined:—1st, Can it be attained? and 2d, In what way? The first question is not one of recent origin. It has often been agitated in by-gone days. That it is a desirable attainment, no one will deny. Whatever scepticism there may be, and there has been not a little in reference to the practicability of the attainment; whatever unbelief there may be on the same point, and the ranks of infidels on this point, are both numerous and learned, we presume that it is a possession which no man would despise, could he make it his own by any reasonable efforts. Indeed this has been admitted, and therefore it has excited so much interest, and has originated such diversified views amongst men. We will give our opinion, not uninfluenced by the judgment of others, not so trammelled by authority as to be entirely dependant. We might start in this investigation by *a priori* reasoning, and aim at a conclusion by proceeding from cause to effect. This process, whilst it would be abstract, might only produce conviction in the most favorable view, which, unsupported by facts, might conduce but little to the end. We may profitably pursue another and a more concrete course. Eloquence has been cultivated extensively in ancient and modern times. Men have sought to prepare themselves for the forum, the senate, the bar, the pulpit, and the popular assembly, in the different ways in which the mind has been thought capable of putting forth its powers.

If, then, there are no cases in which extemporaneous eloquence has succeeded, if all who have labored in this field have reaped no harvest, we may relinquish it as barren, and abandon the hope that it will repay cultivation. If, however, it can be shown that there are cases of eminent success, both at home and abroad, in the past and in the present age—as facts are stubborn things—candor will induce us to give up our opposition, and to admit that to be attainable which has been attained. I presume that they who know something of what has transpired in our world, are not ignorant of the fact, that enough has been achieved in this way to put the question forever at rest, in regard to the feasibility of what is denominated extemporaneous oratory; not unstudied but unwritten; not unpremeditated, but not fixed upon parchment or paper previous to delivery.

In the time of Socrates lived Gorgias, the head of the Sophists. This man was distinguished for a literal improvisation.—He established a school of oratory in Athens, which was attended by the celebrated Alcibiades and other eminent men. He permitted his hearers to propound to him enquiries *ad libitum*, which he answered thoroughly, at once. So great was his reputation that the Athenians regarded the days on which he delivered his orations, as *eortas*, (feasts,) the orations as *lampadas*, (lamps.) Cic-

ero's opinion of this man, and of those who imitated him afterwards, may be seen in his book *De Oratore*, Lib. I. Cap. 22.

We should not infer from what Cicero says, that he condemns extemporaneous oratory. This was cultivated at Rome. Indeed the form of their government made it necessary;—often were there occurrences sudden in their origin, in the forum, and in the popular assembly which required the notice of the orator. Cases of this kind which were happily made use of by the Roman orators, are mentioned by Cicero in the book referred to already. In the parliament of Great Britain, some of the happiest efforts of the most brilliant orators have been of this kind.

Chatham, on more than one memorable occasion, in this way delivered speeches of the highest order, entitling him to rank as the British Demosthenes.

Many men have distinguished themselves in the pulpit, who were not in the habit of writing; studying their subjects thoroughly, they have found words to express their ideas, and have succeeded admirably in the communication and impression of truth.

No doubt many of the most able and eloquent speeches that have ever been delivered in our own country, were unprepared by their authors in any other way than careful meditation.

We have heard much preaching in our time, which was extemporaneous, and which, if it was not good, we know not what good preaching is, or that we have good preaching in our country. It by no means follows that every man can succeed in an eminent degree in this art. Some men have natural endowments which peculiarly fit them for it. Others are not so highly favored in this respect, though they may be compensated in others. Perhaps all men, by the proper steps, might succeed to some extent; possibly there may be some who had better not aim at it.

It is so important to be always ready; there is so much consumption of time and strength in writing and committing discourses, that every public speaker ought to be solicitous to acquire a facility in dispensing with them. This is particularly true of the minister of the Gospel.

This is no easy attainment; a good extemporaneous speaker is next to a prodigy. A man who can present to you his thoughts closely connected, logically arranged, correctly and elegantly expressed, is no common man. To talk is easy; to talk rapidly is no great matter; but to talk well, to the purpose—to speak eloquently, without having our eloquence cut and dry—*hic labor, hoc opus est*. We have read an interesting book on the subject of extemporaneous eloquence, by a distinguished German writer,* in which, after stating the great advantages, furnishing rules for the accomplishing of it, and exhibiting examples in which it has been

* Kottmeier uber die extempore Redekunst.

effected, he so works up the whole as to leave upon the mind the impression that it is in vain to attempt it.

We would not serve up a peroration of such a tendency, but require a diligence in study, a closeness in thinking, a practice and care in composition and in the formation of style; a training in declamation, and essays of a minor character in extemporizing, protracted so long, pursued so strenuously, that few, perhaps, will have the courage to undertake them, and none who refuse can receive our suffrage to enter the honorable ranks of extemporaneous orators. One or two passages of Quinctilian on this point, and we have done:—"Maximus vero studiorum fructus est, et velut præmium quoddam amplissimum longi laboris, ex tempore dicendi facultas, quam qui non erit consecutus, mea quidem sententia civilibus officiis renunciabit, et solam scribendi facultatem ad alia opera convertet."* The whole subject is treated by him with his wonted judgment in the 10th book.

EARLY LITERATURE OF THE GERMANS.

No. I. (Continued.)

Early knowledge of letters—versification—alliteration.

It cannot be doubted, that long before their reception of christianity, the Germans, to a certain extent, possessed the art of writing, namely in the Runic characters. Tacitus informs us that German princes, and among them, Marbod and Adgandestrius had written letters to Rome. Plutarch states, in his life of Camillus, that when the Semnoni, who came from the Rhine, besieged Clusium, the Clusians demanded of the Romans, ambassadors and a writing (*γραμματα*) to the Barbarians. When Hannibal made his irruption into Italy, across the Alps, he had made a written compact or treaty with the Alpine Celts. Sallust relates that the accomplices of Catiline sent a sealed letter to the Allobroges by their ambassadors to Rome. Cæsar sent letters to the Lingones in East Gaul. (B. G. I. 27.) Many other proofs might be given, that the Germanic nations were not ignorant of the use of letters, previous to their conversion to christianity. It must, however, be assumed as a fact, that the history and laws of the people were not yet reduced to writing, but that they were preserved in national songs and handed down orally, in this form, from generation to generation.

* But the greatest advantage of study, and as it were the highest reward of persevering labor, is *the ability of extemporaneous speaking*: if a man attain not this, if he take my word for it, he will give up public speaking (civil life,) and turn his mere power of writing to other purposes.

It is well known that the poetic rhyme is of Germanic origin, and as it has been largely cultivated by all the nations which have sprung from this stock, and constitutes a prominent beauty and charm of modern poetry, a few words on its development will not be uninteresting. The poetic form of that early period consisted of alliteration, and is called *Stabreim* by the Germans. Long after the Germans had received christianity, this form of poetry was employed by the Scandinavians in the production of many noble Sagas, or national and heroic songs: and quite recently Tegner, a distinguished Swedish poet, has again introduced it in a part of his celebrated epic, the *Frithiof-Saga*. Almost all their poems are divided into stanzas, each stanza comprising generally eight, rarely four, six or ten lines. Each stanza is further divided into half-stanzas, and each of these again into quarter-stanzas, which always contain two connected alliterative feet or staves (*Stäbe*) distinguished by appropriate names. Alliteration is the general characteristic of the ancient German and Scandinavian poetry: but besides this, the different species of verse are formed by varying the number of the syllables, and the corresponding alliterative sounds.

This form of poetry, then, consists in the correspondence of initial letters, or, as Vander Hagen expresses it, of an inverted rhyme, placed at the beginning of the words and poetic lines.—The rules of this singular prosody require that in two successive lines, three words should occur, having the same initial letters, called *Reimstaben*, (*liodstafir*:) two of these words must commence the first line, the third and most important, begins the second line. For example:

“FARVEL FAGNADAR
FOLD OK HEILLA.”

“Adieu thou field
Of joy and pleasure.”

Of course, the alliterative rhyme is limited to words on which the voice dwells, and to radical syllables, especially if the verse is not long. The rule above given is subject to various exceptions, in respect of the place in the line assigned to the alliterative rhyme. Much interesting matter might here be communicated, on the many various forms of this primitive rhyme:* but it must suffice for the present to say, that it is found in many admirable productions of the *Skalds*,† the national poets of the Scandinavians, while in Germany, where the Latin language was introduced at the same time with christianity, it soon disappeared. But the genius of the people could not bow submissive to this foreign invader, and abandon entirely what it had so long delighted in. When therefore the alliterative rhyme disappeared, it struck out a new path, in developing the modern or end-rhyme, which grew rapidly into use, and

* Cf. Legis: “Fundgruben des alten Nordens.”

† The Mss. of these Scandinavian Sagas, now preserved in the public library at Copenhagen, amount to several hundreds.

will no doubt, continue to delight the lovers of poetry, with its harmonious witchery, to the end of time.

Abundant materials are at hand to illustrate the gradual development and formation of the modern German from the Gothic and other primitive dialects, which were softened down, by degrees, into the old high German, into the German of the middle ages, and lastly through the labors of Luther, and the influence of the Reformation, assumed more and more that finished form, in which the German language has approved itself the worthy and efficient instrument of the most diversified intellects, and the most brilliant minds, in the indefatigable and successful prosecution of their labors, in every department of science. However interesting a copious tabular representation of this kind might be to the student, we must here limit ourselves to a few striking examples.

VOWELS.

Modern German.	Middle German.	Old High German.	Gothic.
Macht,	macht,	maht,	mahts,
Alter,	alter,	altar,	alds,
Maga,	maget,	magad-o,	magaths,
Schlafen,	slafen,	slafan,	slepan
Waffe,	wafen,	wafan,	vepn, (Eng. weapon,)
Erbe,	erbe,	aribo,	arpi,

CONSONANTS.

Modern German.	Middle German.	Old High German.	Gothic.
Wachsen,	wahsen,	wahsan,	washjan,
Werth,	wert,	werd,	wairths,
Wasser,	wazzer,	wazzar,	wato,
Wittwe,	witewe,	witawa,	widowo, [Eng. widow.
Salz,	salz,	salz,	salt, [Eng. salt.
Schiff,	schif,	scif,	skip, [Eng. skiff, ship.

I have thus endeavored to present a brief sketch of what is known respecting the history of the German language and literature, previous to the conversion of the several Germanic nations to christianity. From what has been said it will appear that our knowledge is, at best, imperfect, and derived, in a great measure, by inference, from extensive philological inquiries; from isolated notices of different historians, and by comparing the ancient German dialects, with those oriental languages, with which they, doubtless, have a common origin.

It appears, at all events, to be a fact well ascertained, that the Germanic nations have never been entirely destitute of a species of national literature, however imperfect and rude. This was, with them as with all other nations, for a long time confined to national and heroic songs. It is the current opinion that the Germans were acquainted with the art of poetry from the earliest times. They had their bards, who sang their poetic productions in honor of their God Tuisko, and to the praise of their heroes. These songs, handed down from generation to generation, contained the history and the civil laws of their nation. The bards themselves were

wont to be present on the field of battle, in order to inflame the courage of the combatants. At the commencement of battle a martial song was sung, in which the course of warlike engagements was imitated. With respect to this practice we have the testimony of Tacitus and other Roman historians. This practice, as well as their knowledge of poetry itself, they had probably brought with them from the seats of their oriental forefathers.

It has already been remarked that the Romans found them possessed of the art of writing, in which they made use of the Runic characters. If the passage in Tacitus: "literarum secreta viri pariter et feminae ignorant;" seems to contradict this assertion, I answer firstly, that some writers have contended that we ought to read *liturarum* for *literarum*. But, however plausible this emendation may appear, the difficulty is easily obviated without it, by, in the second place, understanding Tacitus to mean, that the mass of the people did not write in his time. Such, doubtless, was the case; for long after his time the use of the Runic characters was confined to a few, and particularly the priests, princes and merchants. According to the national superstition, the uninitiated frequently made fatal mistakes in the mysterious and magical use of the runes.

If it be inquired, in what way the Germans had obtained the Runic alphabet itself, I can only reply that this is not clearly ascertained. But, as the attention of the learned in Germany and Denmark is now fully directed towards German and Scandinavian antiquities, we may reasonably indulge the hope, that more light will be gradually thrown upon this interesting subject. By some it is thought that the Phoenicians, of whose extensive coasting voyages history informs us, had themselves brought this alphabet to Germany. Of its Phoenician origin there cannot be a doubt. All critical philologists are long since agreed, that the Phoenician is the original and radical alphabet, forming the basis of all others. Hence all the European alphabets, particularly the more ancient, ought to exhibit some resemblance to the original Phoenician form. But there is not a single ancient alphabet, which displays so great a resemblance to the Phoenician, as the Runic; and this is sufficient to attest the great antiquity of the runes and their use. The very name of this alphabet is Phoenician.

But it is further asserted by Radlof, in his *Celtic antiquities*, (*Untersuchungen des Keltenthums*) that the art of writing was soon after the arrival of Cadmus in Europe, i. e. 1519 years before Christ, diffused throughout all Germany. He professes to have satisfactory evidence to substantiate this assertion; but, as his work is not at hand, our curiosity must for the present remain ungratified. But, if this statement be correct, it would show that the Germans have enjoyed the use of letters and something of a national literature, for about three thousand years!!

However this may be, it is clear from all that has been said, that the ancient Germans must have ever been vastly superior in intellectual development, civil institutions and social organization, to all other barbarous nations with whom history has made us acquainted. And though, as christians, we abhor the practice of war, yet, when we compare those brave and warlike tribes, rolling the flood of conquest from one end of Europe to the other, with many other sections of the human family, which have, for thousands of years, grovelled either in torpid stupidity and indolence, or in the most degraded licentiousness, we cannot but admire, in their deeds of enterprize and manly daring, celebrated and extolled in their own national and heroic songs; a manifestation of mind and character far more noble and elevated, though it be but a different direction taken by corrupt human nature, unenlightened by revelation.

The literature of the early Germans, their pursuits of peace and war, give evidence of those valuable stamina, which later times developed to a high state of perfection.

With his hatred of oppression and love of freedom, the German has ever combined an abhorrence of low vices, and a love of order and of those higher virtues, so conducive to the well-being and happiness of society. Hence the German has ever, from the earliest periods of his known history, been celebrated for his honesty, his right appreciation and respectful treatment of the female sex, his chastity, his veneration for the god of his people, his uprightness and frank cordiality, and the fervor and permanence of his social and national attachments. If it were right for us to glory in aught that is human, we, who call ourselves scions of that vigorous and noble German stock, have surely no reason to be ashamed of our forefathers.

Had christianity come to the Germans, unburthened by any extraneous encumbrance, it would doubtless have immediately produced that happy effect on their literature, which the reception of its high and holy truths is so eminently calculated to elicit. But they received it from Rome, and with it an acquaintance with the Latin language. Otfried, whom we shall notice more particularly hereafter, acknowledges that the learned adopted this language as their pattern. It will be obvious to every one, how unfavorably this must have operated on the German language and literature. Although the praiseworthy exertions of Charlemagne had called forth in Germany a taste for learning, and excited an interest in native literature, their favorable effects were limited to a few, and short-lived. Only a few men of learning had mind and vigor enough to prosecute, to any extent, the liberal designs of Charlemagne.—These were Paul Warnefried, who distinguished himself as a philologist, Rhabanus Maurus, who reformed the system of schools, and Eginhard, the biographer of Charlemagne: a brilliant, but solitary constellation on the brightening horizon of German litera-

ture. Apart from the protracted wars of that period, by which confusion was brought into all the concerns of society, it was mainly the diffusion of the Latin language which checked, in its beginnings, the impulse which Charlemagne had given to the cultivation of the language and literature of Germany. The successors of that enlightened prince, showed the German language no countenance. This induced the time-serving clergy to neglect its use in the public exercises of religion. And although under Henry the Fowler, the first German emperor of Saxon birth, things began to wear a more promising aspect, the German language remained despised and uncultivated, and we see the German muse mourning over her unstrung lyre, and the departed glories of her ancient bards.

The dissolution of the alliterative rhyme was a necessary consequence of this spirit of servile imitation. But the genius of the language, refusing to bow submissive to foreign influence, invented in the modern or end-rhyme, a substitute, for which every lover of poetry will ever be grateful. Nor did the spoken language of Germany abandon its ancient forms and inflections. The literary productions of this period of gloom are respectable, if on no other account, in point of number. Among these may be mentioned a harmony of the four Gospels in the ancient Saxon dialect. In the old High-German of the eighth century, we find nothing worthy of note. But the ninth century presents us with a greater abundance of literary efforts in this dialect, the most important of which are, a metrical version of the four Gospels, by Otfried, a monk at Weissenburg, and pupil of Rhabanus Maurus; and the triumphal song, celebrating King Louis and his victory over the Normans in 883. It is cheering and refreshing to turn to the labors of Otfried, who, amidst the many unfavorable circumstances that tended to discourage literary effort during the age in which he lived, yet struggled manfully against all obstacles, never actually overcome by them, and frequently rising far above them on the wings of true poetic inspiration. About the year 870 he rendered the Gospels into German verse, and his version is one of the first productions, in which the end-rhyme is used throughout. Indeed, we believe that it is the first work of any length, in which the externals of modern poetry are observed. It certainly is the most important monument of the old High-German language, and the oldest known High-German poem; written in short rhymed distichs, of which two always constitute a stanza. His motive for undertaking this work was singular enough. He informs us himself, in his preface, that he had executed it at the request of a venerable lady, named Judith, to whose fastidious delicacy certain verses in the complete translation were too offensive. The whole work consists of five books, of which the first contains the history of Jesus from his birth to his baptism; the second and third his parables, miracles and doctrinal discourses; the fourth his death and burial, and the fifth his resurrection and ascension. This synopsis will show that Otfried's

work is not a translation of the Gospels. These served him, on the contrary, only as the foundation of a poetic narrative of the Saviour's life, which he interspersed, here and there, with moral reflections.

If we regard this work as a poetical performance, it has, upon the whole, but little merit. Yet there are passages, in which the author exhibits such decided evidence of high poetic talent, that we cannot but ascribe the general mediocrity of his work, in a great measure, to the impracticable character of the instrument with which he wrought. He himself complains of the defects of the language of his age. He calls it *Franzisce Sprach*; and doubtless it was exceedingly poor, rude in its forms and inflections; and without a commentary and vocabulary, it is utterly unintelligible to a modern German. And Heinsius says truly that "to Otfried belongs the merit of having been the first to render arable a barren field, and to mark out an even path among stones and clods."

On the triumphal song, celebrating the victory gained in the year 881 (according to others in 883) by Louis III, over the Normans, on the banks of the Scheldt, our limits do not permit us to enlarge. The author is unknown.

To the tenth century belong some rather curious productions, which do not, however, claim particular attention. The literary efforts belonging to the eleventh century, are chiefly translations.—But here also we find one decidedly national work, a poem in praise of St. Anno, who was Arch-bishop of Cologne, and died A. D. 1075. The following account of this work we give from Heinsius. The unknown author occupies much higher poetical ground than the author of the last mentioned poem. He probably lived at the close of the eleventh century, and seems to have been a clergyman of very respectable talents, susceptible of true poetical inspiration, and furnished with extensive learning. The MS. of his work was discovered by Martin Opitz, in a library at Breslaw, and by him published, with valuable notes, in 1639. It is a poem of considerable length, for it consists of forty-nine stanzas, and, according to the division of Opitz, of 874 lines. The material on which the poet exercises his ingenuity, is frequently of a very untoward nature; yet he displays a good deal of skill in the management of it, and in making it subservient to the main subject before him. But he takes a wide sweep, and introduces a great deal of irrelevant matter. He begins with the creation of the world: passes at one stride, from the fall, to man's redemption through Christ, and to the missions of the Apostles for the extension of Christianity.—These are the contents of the first five stanzas. He then tells us of the spread of christianity among different nations, of which the Franks are particularly specified; and this leads him to treat of the merits of St. Anno. And as this prelate was Arch-bishop of Cologne, and Cologne was a fortress, he improves the opportunity to speak of the history of fortresses in general. And here again he

takes a wide sweep, for he begins with Ninus and Semiramis, then he passes on to the prophecies of Daniel, from these to the Romans and their conquests in Germany; and finally to the Franks and their alleged descent, from the Trojans. Here he again pauses, in order to return to Cæsar, from whom he contrives to work his way to the birth of the Saviour, when, having again slightly touched upon the extension of christianity, he commences anew the praises of his hero. And this subject now engages him to the end. He portrays the character of St. Anno, relates the persecutions which he suffered, and extols the miracles which he wrought. This description of Anno's (others say Hanno) character, and the account of the battle between Cæsar and Pompey, in Egypt, belong to the best passages of the whole poem.

And here we pause.—If our way has hitherto been frequently, and in more than one respect, dark and discouraging, we may now look for light to guide and cheer us in our onward progress.

BIBLICAL CRITICISM.

(No. I.)

MATT. VII, 6.

“*Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*” On this passage, Kuinæl remarks: “The meaning of the proverb is—do not communicate religious truth to men who are noted for moral impurity and turpitude, who, like cross dogs, would be ready to attack and injure you, and to treat with contempt your instructions, but avoid such and have no intercourse with them.”

Swine and dogs are symbols of men devoid of capacity to receive religion, and prepared to treat with contumely and injury those who are its teachers.

Augusti and DeWette, in their justly celebrated German translation of the Bible, render the passage:—“*Gebt das Heilige nicht den Hunden, und werfet eure Perlen nicht den Schweinen vor, auf dasz sie dieselben nicht zertreten mit ihren Füßen, und sich wenden und euch zerreißen.*”

Olshausen, who amongst commentators is distinguished for the ability with which he traces out the links which bind passages together, discovers points of adhesion between this and what precedes it, which have escaped other eyes less acute. Says he, “The admonitions to lenity, in the preceding passages, are properly followed by a caution against the opposite extreme, viz: the unintelligent presentation of religious truth resulting from a failure to notice the proprieties of the occasion.

Whilst condemnation is forbidden by Christ, because there is in it a charge of guilt, judgment is countenanced as necessary to the formation of correct opinion of character. The last is necessary for the christian, to enable him to discriminate between right and wrong. Dogs and swine indicate the depravity which displays itself in open and inordinate sensuality. This must be known to the christian, that he may avoid the juxtaposition of it and his religion—because there can be no affinity between them, and a reaction may be produced injurious to him.

The terms holy, and pearls, represent the pure doctrines of the kingdom of God, (Matt. XIII, 45.) Men of abandoned habits need the threatenings of the law—the Gospel is perverted by them to the injury of those who preach it. That which is holy excites rage in canine natures, and it is trodden into the mire, which is congenial to them, by those who are swinish in their dispositions.”

Tholuck does not express himself decidedly in regard to a connexion between the passage under consideration, and those which precede it. He concedes that a connexion may be eliminated, by adding: “it is true, in some cases, judgment must be exercised”—but as there is neither a conjunctive nor an adversative particle, in the sentence, the evidence of such connexion is not quite satisfactory. No critic, with whom we are acquainted, has treated the whole subject with more care and ability, than this celebrated philologist in his “*Philologisch-theologische Auslegung der Bergpredigt Christi nach Matthäus.*” In summing up, he accords with Zuingle, Luther, Calvin, Chemnitz, Rus, &c., and regards the persons symbolized to be those who have been faithfully dealt with by ministers of the Gospel, but who perseveringly reject the offers of mercy. Matt. x, 12—14, in his judgment illustrates the meaning of the Saviour. Compare Titus III, 11, Acts XIII, 46. Parallels may be found in Proverbs IX, 8; XXIII, 9.

Indulging in a few reflections on these words of our Lord, we may remark that care should be taken to whom, and what we speak. It is the duty of ministers of the Gospel to preach, but not to be unobservant of persons and circumstances. In the vast variety of matter furnished to their hands and adapted to the numerous wants of men, regard should always be had to propriety of selection and adaptedness of application. The consolations of the divine message are not to be administered to hardened, impenitent transgressors. The thunders of Sinai are not to be sounded in the ears of the penitent and contrite. It is here that the practiced hand is required. Injudicious ministrations may inflame the disease and produce irreparable injury. Difficult it is most certainly, to determine when we may relinquish hope in regard to the success of our instructions, but when we compare our practice with apostolic usage as exhibited in the passage cited above, may we not conclude, that in reiterating from year to year, the same great truths, to a disobedient and gain-saying people, we are transcending

the limits of our commission; exercising forbearance which is not called for, and furnishing to dogs and swine what spurned by them would be thankfully received by those elsewhere, who are whitening for the harvest, and need but a heaven-sent messenger to be their guide, in order to induce them to devote themselves to the honored service of the great Redeemer of a ruined world.

Ministers of the Gospel, ask—whether you are not giving that which is holy to dogs, and casting your pearls before swine?

STANZAS,

ON HEARING THE CHILDREN SING IN THE INFANT SABBATH SCHOOL
AT GETTYSBURG, SUNDAY, FEB. 16, 1840.

BY C. W. THOMPSON, ESQ.

Those silver voices—still they ring,
Like heavenly music, in mine ears—
Sing on, ye gentle spirits, sing—
Until you melt my soul to tears.

Your plaintive tones, of parted days,
Around me bring a gathering throng;
And from my heart's recesses plays
The fount of memory swift and strong.

I see again those school-boy hours,
When cares were light and sorrows few—
When Time flung round his wreaths of flow'rs,
All fresh with morning's purest dew.

I see those buoyant spirits nigh,
Those gay companions sporting round,
Unstained by sin's corrupting dye,
Unharm'd by sorrow's rankling wound.

I see—oh! sight too fond—too dear—
Still strong my sympathies to move—
I see in all her smiles appear
The mother of my boy-hood's love.

Yes! sing—and let my tears o'erflow,
Ye infant voices, sweet and wild—
No other love can earth bestow,
Like that a mother gives her child.

Your tones fall round me, as on flowers
Descend the drops of heaven's own dew—
And doubting all my manhood's powers,
I wish I could my life renew

O thou! by whom our thoughts are heard,
Who canst our inmost feelings read,
When Thou would'st teach me by thy word,
Then may I be a child indeed.

Philadelphia, 21st Feb.

CHRISTIAN MISSIONS.

No. 2.

Swartz's labors in India.

NEVER was there a more interesting field opened to Missionary operations, than that which India presented at the time the successful enterprize of the Portuguese opened it to the European world. Its teeming population were considerably advanced in civilization, had a literature of their own, and by the circumstances of the times were rendered accessible to the christian world. The Portuguese were no less eager in subduing that part of the world to the spiritual government of the Pope, than to the temporal jurisdiction of their own sovereign. Unscrupulous in the use of the means; presenting the truth, if they had no other weapon, resorting to fraud if that was more likely to succeed; calling in the sword of the magistrate or of the army wherever they had obtained a firm footing; and establishing an Inquisition at Goa, they were making rapid strides towards the extermination of Paganism wherever they had any authority, when the just judgments of God shattered their power, and averted from christendom the curse of converting India by such means. It is true, the Dutch, who succeeded them in Ceylon, and some of their other possessions, pursued a course of which we can by no means approve, but it was not attended with the enormities of which we have just spoken. But the Danes were the first who commenced a system of operations which commends itself to us as consistent with the genius of the Bible and of the Protestant world, which requires the presentation of truth, whilst every one is left free to act according to the convictions of his reason and conscience.

It was at the commencement of the eighteenth century (1706) Ziegenbalg and Plutche commenced their labors at Tranquebar, under the auspices of Frederick IV, of Denmark, who was induced to enter upon this work at the suggestion of his chaplain, Dr. Lutkens. Although entirely ignorant of the language of the country, the missionaries had the satisfaction, in the course of a year, of baptizing several of the natives. They then proceeded to erect a building for a church, and, notwithstanding the opposition of the local authorities, who, regardless of the instructions they received from the home government, threw every obstacle in their way, proceeded steadily and successfully in the prosecution of their work, erecting schools, training native assistants, printing various works, and circulating the scriptures to a considerable extent.— Besides the funds supplied by the king of Denmark, they were assisted by voluntary contributions from Denmark and Germany, and especially from the Orphan House at Halle. The Society for the Promotion of Christian Knowledge, established about this time, in England, also came forward to their assistance in the most generous

manner. In 1714, Ziegenbalg made a voyage to Europe, where he met with the most enthusiastic reception. Particularly was this the case in Halle and Würtemberg, the duke of which country ordered collections to be made for missionary purposes throughout his dominions. In England, the king (George I.) honored him with an interview, and afterwards entered into a correspondence with the mission. Meanwhile the mission had been strengthened by various useful assistants, especially J. E. Grundler who succeeded Ziegenbalg in the management of the mission, which was deprived of the services of this distinguished man, who died in 1719, at the early age of 36. Grundler followed him to the grave in a short time, leaving Benjamin Schulze at the head of the mission. Under his superintendence the labors of the mission were extended considerably beyond the limits of the Danish possessions. A great many who had joined the church of Rome, embraced Protestantism through the influence of these faithful men, whose labors were every where crowned with remarkable success, so that by the year 1747, that is forty years after the establishment of the mission, their converts were estimated, including children, at 8056, of whom 5235 were still living.

This is a very hasty sketch of the manner in which the ground was prepared for the labors of that eminent man of God, Christian Frederick Swartz. Having pursued his studies for some time in various institutions, he entered Halle, where, during a year and a half, he was engaged in the study of the Tamul, under the direction of the missionary Schulze, who had returned to Europe in consequence of the failure of his health, but still exerted himself to forward the interests of the cause to which his best days had been devoted. Schulze was then employed in preparing the Bible for the press in the Tamul language, and it was intended that Swartz should assist him in correcting the proof for the press. This edition of the bible was not printed, but Swartz did not lose his labors, for in 1750, in company with Hutteman and Polzenhagen, he embarked for India, and in about six months landed safely at Tranquebar. There he appears to have labored with his characteristic zeal and energy until 1766, when he was appointed to preside over the station at Trichinapoly. Soon after this he extended his labors to Tanjore, 27 miles distant. The Rajah of this country manifested considerable interest in his preaching, became his steadfast friend and admirer, so that upon his death he wished to leave him the guardian of his adopted son—which, however, Swartz declined. The attention of the Hindoos was greatly increased by his labors in this field, which is one of the most populous and fertile districts in Hindoostan. The Roman converts were also awakened to serious inquiry. This, of course, excited the opposition of the Brahmins and friends of idolatry, but the hatred of the Jesuits was still more bitter and active. Not content with forbidding their own people from holding any intercourse

with the Protestant missionaries, the priests did all they could to poison the minds of the heathen against them, and even stirred them up to acts of violence and murder. In order rightly to understand the obstacles that were in the way of his success, we must consider the institutions of that country, which have a direct tendency to prevent intercourse with foreigners, and especially, to discourage and preclude the reception of their religion. It is well known that here exists that remarkable distinction of *caste*.—“Caste is a Portuguese word; *Jati*, the Indian term, signifies a genus or kind. The different castes of the Hindoos are therefore considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were four castes which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks.—The first were theologians, or the brahmins; the 2d were kings and soldiers; the 3d merchants and husbandmen; the 4th mechanics and servants. This distribution is of remote antiquity. In process of time the original distinction extended to a subdivision of employments. There are now about one hundred different castes, all of which are included under the general denomination of *brahmins* and *sooders*; subdivision has been added to subdivision. The lowest caste of sooder, for instance, admits of many subordinate castes, extending to persons of the most servile occupations, and each invariably follows the occupation of his forefathers. From generation to generation the same family follow the same business, and hold the same rank. The brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of caste, those of one may not intermarry, nor even eat or drink with those of another. It is said none of the high castes will even drink water in the family of a white man; and in those countries where Europeans are their rulers, the heathen rank them under the lowest caste. The distinction of caste is interwoven with every circumstance of life; adherence to it is viewed as a matter of religion, and the castes become so many religious sects. If one violates the rules of his caste he is excommunicated, which is called *losing caste*. From that time his nearest relations abandon him; he can seldom recover his former standing, and only by a large fee to the brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man who offered £100,000 (or \$44,400,) for this purpose, but was refused.”* Professing to believe in the divine unity, they have carried polytheism to an excess beyond the possibility of a parallel. They speak of 330,000,000 of gods. Idols of every hideous form are in their temples. The monkey, the serpent, the river, and the

* Edward's Missionary Gazetteer.

elements, are the objects of their devotion. Their moral character is deeply degraded. Concubinage prevails to a great extent in consequence of marriage being contracted for the parties by their parents when they are mere children. Widows not being allowed to marry and yet being very numerous, in consequence of these early marriages, chastity is by no means a common virtue. Infanticide is common, one whole tribe, the Rajpoots, having made it a point of honor to destroy all their female children. The burning of widows on the funeral piles of their deceased husbands, was equally prevalent.

To all these difficulties arising from the habits, the religion, the ignorance, and the deep moral degradation of the Hindoos, must be added the influence of Europeans, who not only obstructed the work by their evil example, and the prejudice they thus excited against Christianity, but actually arrayed themselves against it.

Notwithstanding these formidable obstacles, the labors of this devoted soldier of the cross were crowned with the most brilliant success. He supposed some time before his death, that he had been instrumental in the conversion of *two thousand* persons, of whom five hundred were Mohammedans and the others Hindoos of various castes. Indeed the country felt his influence from one end to the other wherever he went. We have mentioned that the Rajah of Tanjore wished him to act as his son's guardian, and, although he did not fill that station, the young Rajah venerated him almost as a father, visited him, and at his death covered his body with cloth of gold, erected a monument to his memory, and endowed an asylum for orphan children, a deed which he well knew would be most gratifying to the feelings of him who had, during his life, manifested the deepest interest in every deed of benevolence. The Europeans, too, recognized his worth, and he numbered many of them among the trophies of his ministry. But he was no less serviceable to the temporal interests of the country; for when the English East-India company could find no other negotiator that was likely to succeed, they sent him to assure Hyder Ally of their friendly intentions. That renowned chieftain received him with the highest respect, and at his departure presented him with a large sum of money, which Swartz employed for the establishment of a charity school at Zanjore. So high was the opinion entertained of his purity of character, that when the government of the country had neither the credit nor the authority to get supplies of provisions for their famishing troops, his assurance was deemed a sufficient guarantee for the furnishing of all necessary supplies.

The means by which he accomplished so much were simple enough. "Mr. Swartz," said one of his converts, "was full of the love of Christ. He used to preach of the love of the Redeemer till he wept, and then his hearers soon became christians."* Be-

* Brown's History of Missions.

sides, he was indefatigable in his labors. He prepared the native assistants whom he employed in the most thorough manner. He daily assembled those to whom he had access, and instructed them how to explain the truths of christianity. He urged them to address their countrymen in a mild and winning manner, overlooking all the rude language and injuries which they might receive. He united with them in prayer very frequently, and received regular accounts from them of the manner in which they operated. He himself conversed with all ranks of natives in the freest and most affectionate manner, and multitudes flocked to hear him preach. He not only established schools wherever he found an opening, but even to the close of his life gave them his personal attention. In the seventieth year of his age he might be seen in a school, surrounded by a group of children, who listened to him as to a beloved parent, whilst he endeavored to adapt the truths of christianity to their tender minds.

He closed his apostolic career at Tanjore, Feb. 13, 1798, in the 72d year of his age, forty-eight of which he had spent in India as a missionary. The result of his labors will be manifest in that country to the end of time. Not only did his immediate successors reap an abundant harvest, one of them, Mr. Gericke, being instrumental in bringing thousands into the church, but these impressions have been deepening and extending ever since. The whole of Southern India where he labored, is ready for the reception of the Gospel. Not only individuals, but whole neighborhoods and villages have abjured idolatry, destroyed their idols, converted their temples into churches, and requested christian instruction. It is estimated that in the course of the century in which Swartz and his immediate predecessors and successors labored, from *forty to eighty thousand* of the natives of that country embraced christianity. We shall take occasion hereafter, to show the progress of this work, in the same regions, in our day.

The Sabbath School Teacher: designed to aid in elevating and perfecting the Sabbath School system. By REV. JOHN TODD, Pastor of the First Congregational Church, Philadelphia.

Mr. Todd has, for some years past, steadily advanced in reputation as an author. His "Student's Manual" is a work that deserves not merely a place upon the book-shelf of every intelligent young man, but will well repay all for whom it is designed for a second and third perusal. His advice is sound, his style pleasing, his illustrations, though very copious, generally apt, his materials well chosen and well arranged. It is hardly necessary to add, that an author who so well understands the spirits and wants of his age is remarkably *practical*.

To confine ourselves, however, to the work under consideration. As its title indicates, it is intended to bear upon one of the grandest moral enterprizes of the day. The Sabbath School, originally intended to carry knowledge to the destitute and neglected children of the poor, elevated in its character, and enlarged in its aims, is now converted into a channel for diffusing religious information throughout all classes of the community, by impressing upon the youthful mind, so soon as it is capable of receiving them, the principles of religion and virtue. But we will let our author state this design in his own words:

“I rejoice in the belief that the impression is becoming more and more universal, even among those who are not professedly acting as christians, that the *heart* must be educated as well as the mind. I select the following testimony from Victor Cousin's able report on Primary Instruction: “We have abundant proof that the well-being of an individual, like that of a people, is no ways secured by extraordinary intellectual powers, or very refined civilization. The true happiness of an individual, as of a people, is founded in strict morality, self-government, humility and moderation; on the willing performance of all duties to *God*, his superiors, and his neighbors. *A religious and moral education is, consequently, the first want of a people.*” The first deep impression which I wish to have abide with you, is, that *the Sabbath School is to be a great and important instrument for the salvation of the earth.* For eighteen hundred years the Church has been laboring for the conversion of the world, with such instruments as she could find; but the time is come when she must *raise up instruments for this work, and make it a part of her calculations to train up men for the conversion of the world.*” pp. 30—35.

Having discussed this great object of the system in his first chapter, he proceeds in the second to lay down what he considers the first principles in christian education, viz: the promotion of right *habits* in the scholar, the communication of *fixed principles of religion*, that *example* is an uninterrupted course of instruction, that religion is to be inculcated with the earliest dawn of intelligence, and that there is a stronger aversion in the mind of the child to this than to any other kind of instruction. From some of his positions in these matters, as for instance, the use of catechisms of the most abstract and metaphysical character, we cannot but dissent, for reasons which we have not room now to state. But the position, that “a child is more averse to receive religious instruction than any other,” with the corroborative testimony adduced, viz: “that the ingenuity [of teachers] has been too often tasked, their patience too often and too severely taxed when trying to fix and keep the attention of their class, to doubt the truth here laid down,” is certainly different from my own experience. I have been engaged for about the same length of time as a teacher of a Sabbath School, and as a teacher of the ordinary branches of education, and feel at perfect liberty to declare that *I have not found my pupils more averse to the study of the Bible than to the study of arithmetic or grammar.* And if any one inquire whether I succeeded in making as good christians of them as I did arithmeticians or grammarians, I answer no—but *then it must be recollected that I did not devote one-twentieth of the time to their moral, that I did to their intellectual training.* What wonder,

then, is it that the progress of our children in religion and virtue is slow? Why, if a parent were to send a scholar to my school one day out of seven, for the purpose of learning his mother tongue, to say nothing of Latin or Greek, I would certainly despair of accomplishing any thing. Is it not, then, rather a matter of surprise that the Sabbath School accomplishes so much? Let no one say that it is aided by other causes, instruction at home, from the pulpit, and from books—are not some of the most interesting cases of benefit conferred by Sabbath Schools, those of children in whose homes every adverse influence has full swing? But we cannot pretend to argue this case at full length, and accompany our outhor to topics upon which our views coincide better.

The character and duties of the superintendent, and the qualifications of a good teacher are very satisfactorily handled. The directions for the acquisition and communication of knowledge adapted to the Sabbath School teacher's purposes, are judicious.—The chapter on Infant Schools is introduced by one of his most striking illustrations, and may be given as a specimen of his style in this direction:

“Buffon in his Natural History, describes the wild Ass which was brought to France, and which was the only one he ever saw. He says it was nearly wild when it arrived, but after great labor and pains to subdue him, they at length got him so tame that a man dared mount him, having two additional men to hold him by the bridle. He was restive like a vicious horse, and obstinate as a mule; still, Buffon thinks that if he had been accustomed to obedience and tameness from his earliest years, he would be as mild as the tame ass, or the horse, and might be used in their place.

Now the scriptures describe human nature by saying, that “man is born like the wild ass's colt!” If this graphic description be correct, then we cannot be too anxious to begin the process of subduing and taming, too early. The men who are engaged in catching, taming, and exhibiting wild beasts, never think of catching one that is old, or even grown up. They take them as young as possible, and even then find it difficult to manage them. They act on the soundest principles of wisdom.” pp. 249—250.

His conclusions upon this (the Infant school) part of the Sabbath School system are undoubtedly correct:

“There may be an infant class or an infant school in connexion with every Sabbath School in the land. It ought to be so; and why is it not so? Is it not because we have considered these little ones too young? But may not this impression be a mere prejudice? Some thirty years ago our churches [what churches?] thought that every one must serve the devil until at least twenty years old; and the consequence was, that it was a very rare sight to see the young under twenty entering the church with the purpose of living for God. Few young people then professed to serve God. Was not this a very great mistake? And shall our churches let Satan still have the very best part of life with which to take possession of the soul? No, they must not do it. Let every minister and every officer in our churches, and every superintendent at once take up the subject and resolve that there shall be such a class or classes connected with every Sabbath School in the land. Then shall we have begun at the right period of life, to sow the seed: and then will our blessed Redeemer gather to himself a glorious harvest for the garners of immortality.”

The chapter on singing deserves especial attention. We commend the following remarks not only to Sabbath Schools, but to

all choirs and singers: "There are two points to be insisted on in teaching children in the Sabbath School to sing, viz. that the *vowels* are to be pronounced clearly and distinctly, just as we pronounce them in speaking. If this be overlooked, and the vowels and consonants be run into each other, it will be singing in an unknown tongue. Great pains should be taken to have the enunciation clear and distinct. The other point is, to have them taught to place the emphasis right, so as to have the music correspond with the words. What is the object of singing but to give the words more power and interest? How can this object be accomplished except by attention to the emphasis?" His suggestion as to the use of the same hymn book in church and in Sabbath School is very good, but unfortunately there is no collection of hymns, so far as our knowledge extends at least, that would answer both these purposes. This we think is wrong, but until our churches improve their collections, we think the Sabbath Schools act wisely in using such books as the Union Hymns, or any other that seems adapted to their wants. His advice "to have the selection of hymns very limited," ought also to be received with some qualifications. It is true that nothing is sweeter than singing a familiar and favorite hymn,—but if children are taken over the same hymns month after month, they will certainly get wearied of them at last. It is really astonishing how many hymns even infants can learn, and learn well, and of course, the older children and teachers can do much more and ought therefore to have a pretty extensive collection from which to select.

The remainder of the volume discusses the connexion of the Missionary cause with Sabbath Schools, the duty of the church and pastor to the school, and of teachers in regard to the Sabbath; the selection of young men for the ministry, and encouragements to faithfulness in discharging the duties devolving upon the Sabbath School teacher. Although strongly tempted to transfer some of his reasonings upon these topics to our pages, and give our own views in connexion with them, we forbear, as we are in danger of extending this notice beyond the limits which we have set to ourselves in such matters.—We merely add, that this work was originally delivered by Mr. Todd in a series of lectures to the teachers of the Sabbath School connected with his congregation. This accounts for the style being in many respects different from that of his other works. The teachers did themselves credit by requesting the publication of these lectures—and we hope that hundreds of those thus engaged will profit by the perusal of this volume, which we heartily commend to their attention.

DR. DEMME'S DISCOURSE.

(Concluded.)

“There cannot be any mistake but that our time is one of those periods of transition and development, which prepare the way for great and decisive results, through which it is made manifest, whose is the kingdom, and the power, and the victory. And the final victory is not a matter of doubt. Six thousand years ago, it was already said: “it will bruise thy head,” and the history of the world hath not hitherto refuted that declaration, but confirmed it, whence the hymn is heard in the dwelling of the just: “The right hand of the Lord is exalted, the right hand of the Lord hath gotten him the victory.” We need not then be greatly afraid.— Though there be commotion around us, this must not alarm and silence any witness of the truth. Perhaps we may take it as a sign for good: a delusive rest, the peace of the tombs may have prevailed, but now the spirits are tried, “in order that the thoughts of many hearts may be made manifest,” and that “those which are faithful,” may become known. But we are to take heed, that we ourselves resolutely determine and openly declare, on which side we will stand, and that we fight in the right spirit and with the right armor, even “the living word of God, which endureth forever.” For the word of man is like grass, and all the glory of human wisdom like the flower of grass. The grass withereth, the flower fadeth; but the word of the Lord endureth forever.” But this is the word which hath hitherto been preached among us, (I Pet. I. 24, 25,) and shall now be preached. Yes, my brethren, I desire to witness, with firmness and freedom, as our time seems to demand. With this object in view, I have selected the text which has been read.”

Having thus introduced the subject, our author goes on to portray its outlines; to draw, with a few masterly strokes, a bold sketch of the stem, around which branches of rich foliage and generous fruit may cluster, yielding shelter and nourishment to the believing heart. We cannot refrain from presenting this spirited sketch also to our English readers. The author proceeds, where we broke off above, as follows:

“A great and rich passage! It might be called an apostolic hymn of praise on the gracious revelation of God in Christ. We see ourselves placed on an eminence, from which we may survey the history of christianity, from the cradle in which it begins, to the throne, on which it ends. And, indeed, this seems to be agreeable to the design of the Apostle. In what precedes, Paul had given his young friend Timothy, who was then at Ephesus, some paternal advice as to “how he ought to behave himself in the house of God.” By this house of God he does not mean a temple built by the hand of man, like that of the Jews at Jerusalem, or

that of the Gentiles at Ephesus, but “the church of the living God,” the community of the true worshippers of God in Christ Jesus. And his present purpose is to tell him, to what he shall steadfastly hold, and what, in return, will uphold him, because on it the church of the living God is built. And thus he begins: “A pillar and ground of the truth:” a firmly grounded pillar of the truth is—a mystery. The counsel of God is thus designated, because no man could know of it, because to all creatures it was hidden and sealed, until God himself bare witness thereof. He does not then mean incomprehensible doctrines, enveloped in mysterious darkness, and contrary to reason; but such doctrines which, because they were beyond our reason, we could not discern, until God made them known to us. And must not christianity, if it is a divine revelation, contain such mysteries? If we could ourselves have supplied what Jesus brought to us, there would have been no need of his bringing it.—A revelation must have something to reveal; yes, and what it doth reveal, cannot be aught else than what is highest and best. A mystery is the pillar and ground of christian truth.—But what manner of mystery? The heathen also had religious mysteries, sacred practices and doctrines, which they pretended to have received from their gods, and which they highly valued. In this, then, would christianity be like unto heathenism? No! replies the apostle, inasmuch as he points out a two-fold difference. First: our mystery is “manifestly great.” The mysteries of the heathen are only seemingly great: all their glory consists in and depends upon their remaining unknown; as soon as they become manifest, there is nothing found but empty dreams, childish amusements, or cunning deceptions. And hence they are valued only whilst they remain unknown, but they are despised as soon as they are understood. The priests know this and keep them concealed. They are communicated only to the initiated, but carefully concealed from the people: at their celebration the warning is heard: “Depart, depart ye profane!” and the punishment of death awaits the intruder. It is otherwise with our mystery. This is open to every one; we walk in the light and in the day, we speak openly and invite all: “come and see!” And why should we not? We have no disgrace to fear. Our mystery is despised only by those who do not know it: the more we become acquainted with it, the more do we find in it. To this all bear witness who obtain a knowledge of it; it is really great, manifestly great. Again: the mysteries of the heathen do not promote truth, virtue and piety, but error, falsehood and vice. Carefully as they conceal it, it is yet known that in connexion with them works of night and darkness are done. But our mystery, O Timothy! is a *godly* mystery, a mystery of godliness. This aims, in all respects, at a sincere worship of God, at making man really better, and truly happy—its design is, again, to make man good and happy in God, to restore him to the happiness of godliness.

Thus are we inducted by the Apostle: thus he leads us upon the mount, and then makes the mystery itself pass before us, in a history of our redemption. Let us, then, my fellow-christians, and ye, my brethren in office, let us attentively examine it, and

I. *As a manifestly great mystery*, of which we need not be ashamed;

II. *As a godly mystery*, which would not have cause to be ashamed of us."

Here then our author's great subject is fairly before us, and we only regret that our limits do not permit us to exhibit to our readers, the masterly manner in which he sets forth the nature of the gospel-mystery, and the claims which it has upon us. In order to do this, it would be necessary to translate the whole discourse, for where all is beautiful and excellent, selection is difficult. We must therefore be content with presenting a brief outline of the whole. Under the first grand division the abstract greatness, the internal excellencies of the gospel-mystery are treated of. Under this we have, in the order observed in the text, six subdivisions, in which the great outlines of the sketch, as drawn by the powerful pencil of Paul, are, with admirable skill, connected, by the most glowing, and yet the softest colouring, into a full and radiant picture, brightly radiating the deep meanings, which the less gifted or enlightened might have failed to discover in the grand draught of the Apostle. The intimate connexion of the different parts of the picture is clearly set forth: each is shown to be necessary to the perfection of the other, so that it is made obvious that to take away one feature out of the Apostle's sketch, would be to destroy not only the unity but the truth of the whole.

Under the second grand division we have again six subdivisions, in which our author goes over the same ground, but with a different object in view, namely: to direct attention and to attract the heart to the practical bearings of all the different parts of his great subject. And in this part, we think, he is even more eloquent than in the first. This circumstance may be readily accounted for. For however closely he brings the truths of which he treats under his first division, into connexion with the concerns of human life, he there speaks of the highest facts, the most exalted events, revealed in the Bible, and sets forth their nature and excellence, and walking on holy ground, he steps with caution and reverence. But here, on the same holy ground indeed, yet not looking upward from Tabor's summit, but downward, upon the multitude, whom he would excite to strive after a participation in its glories, he speaks, with his uplifted finger still pointing to the wonders revealed from above, to his hearers of the relation which they ought to sustain to them: of the duties which devolve upon them: of the convictions and affections and activities which the knowledge of this mystery of godliness ought to produce in their hearts and lives.

And he speaks with the affection and power, the earnestness and zeal of a christian minister, to whom this godly mystery has become precious infinitely above all that this life can give, and who ardently desires to see all who may hear him, love it and value it and cleave to it as he does.

And in this part also we find the same beauty of progressive development, the same intimate connexion between the several parts, which characterize the first. The interest is equally sustained throughout the whole discourse, and if any one part would seem to be better than another, it must be because its more immediate subject is, at the time, most in our thoughts and nearest to our hearts.

We have thus, somewhat at length, expressed our candid opinion of this delightful production: and we are persuaded, that none who have had the privilege of hearing or reading it can wish that we had said less in its praise. To students of theology we recommend its careful study. And believing that it is truly a word spoken in season, in this age of indifference, of scepticism and of malignant infidelity, when the christian needs to have his heart encouraged and his hands strengthened, and the state of the world demands a clear and full and fearless testimony on the part of the herald of our godly mystery, we would earnestly request the Brethren of the Pennsylvania Synod to send forth, in pursuance of their resolution, an English translation.

LITERARY AND SCIENTIFIC INTELLIGENCE.

CEROGRAPHY.—Mr. Morse, one of the editors of the N. York Observer, has invented a mode of engraving, to which he gives this name. As the invention arose from his desire to print maps executed upon wood with a common Napier newspaper press, it is to be presumed that the attainment of a superior style by this means is one of the great advantages of the art. The inventor himself describes it as follows:—"The engraving of many subjects can be executed with a rapidity approaching very near to that of drawing upon stone; and the whole expense of a plate prepared for the press will ordinarily be less than a plate in copper or wood. The plate is durable under the press, a million good copies may be struck from it; and as it can be stereotyped, the number of plates may be multiplied indefinitely at a trifling expense, and each plate will give a million of copies. Lines of all engravings, except, perhaps, the very finest class, can be made with nearly or quite the same perfection as in copper or steel, and with less labor. We know of no limits to the size of cerographic plates. We suppose they may be made as large as the bed of the

largest Napier press. The printing is executed with the common printing press, and of course as rapidly as wood-cut or letter-press printing; that is, at the rate of 6,000 square feet in ten hours, for beautiful work under the hand-press, or 60,000 under the single Napier.—We suppose that with an improvement of which it is evidently susceptible, it will also have an important effect on the art of printing, especially on printing in the characters of the Chinese, Hindoo, and other oriental languages. Even in its present state it will no doubt be used as a substitute for type-setting in some cases; but of this we will say more hereafter.” From the specimens of the art furnished in the shape of maps of Connecticut, &c., we believe that the most sanguine hopes of the inventor may be realized.

PROFESSOR ROBINSON'S TRAVELS.—Robert Walsh, Esq., writes to the National Intelligencer: “We shall have an important book of travels from our learned countryman, Dr. Robinson, Professor in the Theological Seminary at New York. A distinguished scholar of my acquaintance, who has read a considerable portion of the manuscript, has expressed to me his certainty that it will be a classical work, especially with reference to Biblical geography and scriptural antiquities. Dr. Robinson journeyed with Rev. Mr. Smith, who has long been at the head of the American missionary establishment at Beyrout—well known for his historical work on Armenia, and familiarly acquainted with the living languages of the East. He has modestly resigned to his fellow-traveller the labor and fame of narrating their journey from Cairo through the desert of Mt. Sinai, and thence to Jerusalem by a route never heretofore explored by any Frank traveller, and throwing new light upon the *Exodus* of the Israelites. He has been now for several months at Berlin, arranging his materials and availing himself of the rich collections in that capital, as well as the advice of Baron Humboldt, and of the celebrated geographer, Ritter—constructing maps, and in short doing every thing to render his work complete and accurate. It is written in a pure, unaffected style, though deeply tinged with the enthusiasm excited in a pious mind by the view of the holy places. Professor Robinson is also in active correspondence with the geographical societies of London and Paris, and with the most learned Orientalists of Vienna and other parts of Germany; so that we expect a work highly creditable to American literature. The *fund* or substance, however, consists of his own actual observations of all the most important points of the geography of the Holy Land, which cannot but be of the greatest interest to biblical scholars—at the same time, it will be a very acceptable book for general readers. He will publish three editions simultaneously—in German, at Berlin, and in English in London and N. York.”

REV. ALBERT BARNES has just given to the world his *Notes on Isaiah*, in 3 vols. 8vo. As we have not yet been able to procure the work, we content ourselves, for the present, with a notice which appears in the *New York Observer*, intending to give it a more detailed review, as soon as it comes to hand. The title as there given, is “Notes, Critical, Explanatory and Practical on the book of Isaiah: with a new translation. By Rev. Albert Barnes, of Philadelphia. With maps of Canaan from the time of Joshua to the Babylonish captivity, the land of Moriah or Jerusalem, and the adjacent countries, the Dominions of Solomon and his allies, and the country around the Dead Sea.”

“This is a valuable work. Mr. Barnes has not, like some commentators, passed lightly over difficult passages, but has brought extensive research and unwearied industry to the work of ascertaining their true import, and dwelt upon them until he has made his opinion concerning them, and the reasons for it, perfectly intelligible to the reader. Nor has he, like some others, neglected those parts of his text which are more clearly understood; but has taken pains to bring out, and display, and impress their meaning, that the reader may understand it and feel it. In short, he has endeavored to make every part produce the effect on the mind and heart of the reader, which the prophet intended. For this part he has not only laid former commentators, ancient and modern, Jewish and christian, under contribution, but has drawn largely from the stores of geographical knowledge, which modern travellers have furnished, and has thus been enabled to show the meaning and minute fulfilment of many prophecies, more clearly and forcibly than his predecessors had the means of doing. The work is designed principally for ministers of the Gospel and theological students; but will be found profitable to intelligent readers in every department of Society.”

DR. KURTZ ON BAPTISM.—Proposals for publishing this work have for some time been issued, and we presume that it will speedily make its appearance. It has received warm recommendations from nearly all the Protestant ministers of Baltimore, and will, we have no doubt, add to the Dr.’s well-earned reputation.—We consider the learned aspects of this subject pretty well exhausted, and it now only remains to put the materials that have been accumulating for the last century (for this controversy does not extend greatly beyond this time) into a popular form, so that they may be duly appreciated by our church-members generally, who have long enough been perplexed with disquisitions upon βαπτω, βαπτίζω, εϑ etc. which is all Greek to them. This we have no doubt Dr. Kurtz will do, and we are therefore quite anxious for the appearance of the work, with the perusal of a few pages of which we were some time since favored. Judging from these we are satisfied that it will meet the views and wants of those who have so often urged the necessity of such a publication.

POLITICAL CONDITION OF EUROPE.

We copy from the "Pennsylvania German," a weekly newspaper, printed in Philadelphia, partly in German and partly in English, a part of the translation of Wolfgang Menzel's Strictures on a diplomatic work entitled: "the European Pentarchy" (Die Europäische Pentarchie.)

The destiny of Europe, says the anonymous author of "the European Pentarchy," is in the hands of the five great cabinets, viz, those of St. James, the Tuilleries, St. Petersburg, Vienna and Berlin; whose respective influence he discusses with great freedom; dwelling on the origin, composition and progress of the different dynasties as the main source of their power. Menzel, on the contrary, places the imponderable forces of states and nations by the side of the material ones, and counts among the former the national habits of a people, their faith, their church, their political principles and their material interests. These, he thinks, form the true pentarchy of Europe. Intelligence he does not account a separate power; because he considers knowledge merely as subservient to national glory, promoting or acting sometimes against religion, affecting political principles, or through the medium of the natural sciences, advancing the material happiness of man. That the familiar adage: *Knowledge is power*, is to be understood only in *this* sense is evident from the history of our own German Fatherland.

We will not trouble our readers with the historian's philosophical speculations the force of national habits, on the influence of religion and the church, and government, on the relative positions of the catholic and protestant religions, and at last on the theory of liberty and equality as promulgated by the disciples of the *French Revolution*, but proceed at once to give the author's views of the relative position of England, France, Russia, Austria and Prussia.

England he places justly at the head of the pentarchy; her energy being proved beyond all controversy by the birth she gave to a most powerful people in another hemisphere and the many successful and glorious wars she has waged against other nations. He then dwells on the political tact of the English people, who not only suffer, patiently, all sorts of social classifications, but actually desire and maintain them. He does not apprehend the decline and fall of England from the progress of radicalism, but refers to the *Act of Navigation*, which passed under Cromwell, as decided evidence to the contrary. England possesses by virtue of her constitution the power of exciting, or taking advantage of, every kind of sympathy, either in favour of the monarchical, aristocratic or democratic element of state. In this respect she is unquestionably the most influential power in the world and can, whenever she pleases, and with comparatively small sacrifices to herself, find in the material interests of every country the most powerful and invincible ally.

With regard to Russia, Menzel observes that her political activity has justly roused the suspicion of every other power, and that her ill-applied art of exciting sympathies has excited apathy and aversion. Her power, according to his opinion, consists wholly in the physical masses she can turn into the field, not in the genius of the nation; hence the absurdity of the jealousy of national Russians with regard to foreigners. It was by the talent and genius of *foreigners*, that Russia was raised to her present rank and power; for who were Munnich, Ostennan, Catharine II, &c. but foreigners? On the other hand the material basis of Russia is larger than that of any other country; the people are energetic, loyal and religiously submissive, the government is in all its branches perfectly autocratic, and the foreign policy consummately skilful. Russia is the natural ally of legitimacy and the principle of Divine right; but the absolute governments of Europe can only meet her half way, for fear of losing their independence, and among the different people not one cherishes any sympathy for her welfare and progress. Russia was by *her own* strength only victorious in Asia; in Europe her success was the fruit of adroit alliances. With this regard the Sound of the Dardanelles offer an interesting parallel. In the former the commerce and navy of England are active; in the latter both are acting only on the defensive; the moment for an alliance between Russia and France has not yet arrived, and hence Russia yields, temporizes and has recourse to negotiation.

France derives her main force from her nationality and the centralism of her energies in Paris, which, however, acts upon the people like the enlargement of the heart on the pulsation. If she had not herself done every thing to bring the liberal principles promulgated by the revolution into disrepute, and would not claim the left bank of the Rhine, with a perseverance which would become Germany infinitely better with regard to the French provinces of Alsace and Lorraine, she

might, at any time, resume the important part she once played, a part for which she seems to be destined by her position, her strength, and the warlike disposition of her people.

The different nations united together into the Austrian Empire, dictate to the house of Habsburg a *conservative* and *defensive* course of policy, very different from that of England, France or Russia. Instead of a *national* policy, the people under the Austrian scepter are only linked together, and to the Imperial house by *provincial* interests; but these strengthened by loyalty, act in many instances, with a force of concentration scarcely to be distinguished from national enthusiasm. The Hungarians owe the preservation of their nationality to the house of Habsburg. Without Austria they would have fallen a prey either to Russia or Turkey; for while the Austrian policy consists in allowing each of her people to retain its ancient manners and customs, that of Russia demands an unconditional surrender of all national peculiarities to the uniform autocracy of the Empire. And could Hungary exist as an independent nation? Would she not exchange the mild scepter of Austria for the iron rod of some other power? And the Poles? Do they not incline towards Austria in the same ratio as they recede from Russia?

With regard to Religion, Austria may be considered as the strongest pillar of Catholicism. After France is swept by infidels, Germany distracted by the quarrels of different confessions, and Spain nearly lost to the Holy See, Austria is almost the only power which supports, and on that account has a right to, the gratitude and co-operation of the Pope. But this co-operation of the religious influences with the political power of Austria, is only available in the *Interior*, with regard to *her own subjects*; in her *external* policy she must be exceedingly cautious lest the protestant antipathies might create a reaction infinitely more pernicious in its consequences than the advantages she might derive from the affection of her catholic allies. With regard to political principles, Austria has taken her stand on the side of absoluteism, but only in the second degree—the first belonging to Russia. Russia derives *all* the advantages of this system, while Austria shares but a limited portion of its benefits. In the first place, she has to be content with the constitutional forms of government in Hungary, and secondly, she is bordering on the constitutional states of Germany, and exposed, by the influence of German literature, and the force of example, to a continual reaction in that quarter. Russia, on the contrary, stands alone and unmolested in the historical background of Europe, using Austria and Prussia as protective walls against the attacks of constitutional doctrines.

In proportion as the Austrian policy is conservative and defensive, she must endeavor to strengthen her position by powerful alliances. But the natural ally of Austria is not Russia, though Joseph II was for a while laboring under this delusion. An alliance with Russia can only serve to increase the power of the latter. This we saw in the unfortunate war against Poland and Turkey. Instead of the weak republic of Poland, *Russia* became the neighbor of Austria; while, on the other hand, the navigation and ports of the Black Sea, and at last even the mouths of the Danube became a prey to Russia; Austria not even retaining Belgrade.

Russia, so far from being a natural ally of Austria, is indeed its most formidable rival; her position with regard to Austria being little better than her attitude opposite to Great Britain. Austria is the only powerful check on the Russian love of conquest in Asia—the only power capable of creating lasting sympathies among the people of those provinces. For this reason we believe that the pen of Prince Metternich is a more powerful protector of Turkey than the Danube or the Balcan, the Caucasus and the British fleet, and hence we are not astonished at the contents of the dispatches of Count Pozzo di Borgo—dispatches which are as anti-Austrian as possible, and evidently written with the design of exciting the jealousy of the Cabinets of Berlin and the Tuilleries against that of Vienna. In the same sense are all Russian publications to be read and understood, and especially the memorial entitled the “European Pentarchy.” They all endeavor to excite the small states of the German Confederation against Austria, remind them of the old policy of Austria with regard to Bavaria, and are even so condescending as to flatter the *liberals* by calling the conservative principle which governs Austria, one which does no longer comport “*with the spirit of the times*,” as if that of Russia were more liberal or conformable to the popular notions of Government! “The European Pentarchy” goes even so far as to assert that the inhabitants of Bohemia wish for a Union of all the people of the Slavonian race (of course under Russia) and it is not longer than thirty years ago that Russia, allied to France, thought herself sufficiently powerful to dispose of that important province of the Austrian Empire.”

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Early Literature of the Germans.

AGE OF THE MINNE-SINGERS.

THE history of literature exhibits not a phenomenon more interesting and attractive to the philosopher and the philologist, than the day of poetic glory which Germany enjoyed, during the period named at the head of this article. In the suddenness and brilliancy of its developements it resembled the coruscant splendors of the aurora borealis, which sometimes envelopes the heavens, from the horizon to the zenith, in one glow of rosy light. And though its time of continuance was not as brief, it was yet like it also in this, that it broke forth from the darkness of night, and when its brightness had faded away, the darkness remained. It brought not lasting day-light: for a while it illumined the gloom of night: but its departing glories were yet for a season reflected by the darkening sky, when Germany's long array of Minne-singers, "her bards of hall and bower, were, in an evil hour, superseded by her burgher poets, the Meister-singers of the guilds or fraternities."

The age of the Minne-singers, extending from the year 1137 to the accession of Rudolph of Hapsburg, comprises a period of 136 years.

Minna is the old German word for love and friendship. And, as the joys of pure and virtuous love and faithful friendship were the principal subjects which the poets of this period celebrated in their glowing song, they were designated by the common appellation of Minne-singers. The poets were chiefly knights, or yet noblemen, whose poetic life, divided between chivalrous exploits, devotion, and the pure attachments and gentle endearments of social intercourse, inspired them to song. They sang, for the most part, at the courts of German princes, who favored literature and art, and among whom the emperor Frederic II, Duke Leopold IV, of Austria, and Landgrave Hermann of Thuringia, hold an eminent rank. Their poems will ever be deservedly admired for the tenderness and magnificence, the simple but fervid eloquence and the finished neatness which distinguished them.

Before we proceed to a more particular examination of this interesting period in the life and growth of the German muse, it may be well to say a word on the influence which the poetic fire of the Minne-singers exerted on the language of their country.—That this was, in every respect, favorable, cannot be asserted. It tended, no doubt, to enrich the language, to develop its resources,

to unfold its powers, to extend its compass, and thus to raise its character and increase its respectability. But language, when considered only externally, in its exterior mechanism, is purely a system of sounds, adapted to embody or shadow forth the impressions, the thoughts, the discoveries, the feelings of the inward man.— Where the progress of mind is regular, advancing with sure and steady gait, under the genial influence of causes, unfluctuating and permanent as the quickening warmth of heaven's vernal sun, this system will develop itself gradually, regularly, according to the strict and stable laws, which govern the movements of the mind, on whose growth and increasing wants that development depends. But, in the case before us, the German mind was suddenly and powerfully acted upon by extraneous causes, among which the poetry of the Troubadours was the mightiest: producing, indeed, an effect no less startling and vivid than would ensue, if the heats of summer were suddenly poured upon our forests and plains in the midst of winter. The influence, therefore, of which I speak, was, however genial in many respects, not only new and sudden in its action, but extraordinary, all-pervading, altogether marvellous in its effects. It wrought not a gentle change in the literature of Germany, but a revolution. And as this owed its origin and progress chiefly to foreign causes, calculated to act only on the gifted few, with whose rapid strides the public mind was not prepared to keep pace, it failed of producing a permanent effect on the people, or of giving a steady impulse to the popular literature of Germany.

And if this mighty influence, like the touch of Midas, changed every thing into gold that came within its reach, its transforming power extended also to things, which might have been the better for a gentler process, and these were the words and forms of the language. Every revolution is violent. And though it may end with giving us something better in the place of the old regime, much that is valuable and beautiful, honored and worthy of honor, is mutilated or lost in the vortex of its rapid and violent processes of development. And thus it fared with the German language, with its forms and inflections, and particularly with its ancient venerable conjugation of the verbs, which, in the remnants that survive in the modern German, our modern grammarians, in the plenitude of their wisdom, have presumed to style irregular. We do not assert that through this revolution the German language lost in originality of character, in power, in copiousness of resources.— But much of the character which was stamped upon its uncultivated and vigorous youth, was changed, and the course of its development ran in channels different from those in which it would have naturally flowed, and often the progress of these was abrupt and startling, like that of the stream which breaks over sharp stones, and plunges over rugged rocks.

The influence of such revolutions is arbitrary, and with arbitrary and capricious sway, the presiding genius changes or produces words, invents or alters or inverts inflections, casts ancient forms into new moulds, and throws away what fails to captivate his fancy. Words cease to be the living representatives of their constituents, speaking with eloquent sound to the understanding and the heart; for artificial forms come into the place of those which nature moulded, the etymology of a vast number of words is irrecoverably lost, expletives, unnecessary words and synonymes are introduced. That the German, like most or all other modern languages, has experienced such a revolution, affecting its external character and hence its relations to the thoughts and feelings which it represents, will become evident to every critical student of that language. How far the tendencies of this revolution were for the better, how far for the worse, who will decide?

Some of our readers may desire to see our assertions illustrated by examples; and we cannot refuse to comply with a demand so reasonable. But as we profess to be merely the humble historian of interesting periods of German literature, we hope to be pardoned for being very brief. It is necessary to premise, that the language of the period under consideration, was that which is known as *Mittel-Teutsch*, the German of the middle ages. For the changes which words suffered in their form, the reader is, therefore, referred to the tabular view presented in our first article.

It has already been hinted that the revolution of which we are speaking, affected particularly the inflections of the language.—The internal case-inflection of the nouns was either very much altered, or entirely done away. This will appear from the following example: In the old High-German the word *Frau* had *Vrouva* in the nominative, and *Vrouvun* in the other cases of the singular. The plural had *Vrouvun* in the nominative and accusative, *Vrouvono* in the genitive and *Vrouvom* in the dative. In the Middle-German this word is *Frau*, and its form of declension was altered into *Frauen* in all the oblique cases of the singular, and in all the cases of the plural. Masculine and neuter nouns, also had, in the plural, an internal case-inflection, e. g. *Weg* had in the nominative and accusative plural *Wega*, genitive *Wego*, dative *Wegum*. The common termination of the plural of nouns was *e*, and the use of the genitive case was remarkably frequent.

The old High-German, like the Latin and other ancient languages, formed all the tenses of the verb by internal flexion: but during the period under consideration, as all the poems of the Minne-singers prove, the auxiliaries, *haben* and *seyn*, to have and to be, were introduced, and the old conjugation lost. The verbs received, in all their tenses, the prefix *ge*, and in many the second and third person had no distinctive final syllable. In the construction of sentences, this period delighted in strange transpositions of

the article, in ellipses and inversions, decided departures from the earlier simplicity.

But we gladly turn from these details to more interesting matters, and proceed to inquire briefly into the causes which induced the great and remarkable improvement in the state of German poetry, displayed in the productions of the Minne-singers. It commenced under the Suabian emperors of the house of Hohenstaufen, the first of whom, Conrad III, ascended the Imperial throne of Germany, A. D. 1138.

And we here mention first, that previous to the accession of Conrad, the state of the German language had been, for some time, undergoing gradual but important improvements: so that probably the gifted minds and enterprising genius of the Minne-singers, in some respects only, hastened and matured developments, which they found in an incipient state. Between the death of Charlemagne and Conrad's accession to the throne, a period of more than three hundred years had intervened. During this period the language had made, indeed, but little progress, yet much of its asperity and harshness had disappeared, and an increased flexibility had already rendered it better adapted to purposes of a higher and more refined nature. The many harsh and grating sounds, the foreign words which had crept in; the strange combinations which had abounded, and render the reading of the earlier literary monuments so difficult, had gradually disappeared to make room for better and more pleasant things. Hence Willeram, and the unknown eulogist of arch-bishop Hanno, had, as early as the close of the period preceding the present, written poetry in a language more soft and melodious, and intelligible, without much extraneous aid. But with the beginning of the reign of the Suabian emperors, the Frank dialect, which had long been the dominant one, was entirely merged in its kindred dialect, the Suabian or Allemannic. This now became, throughout the whole of civilized Germany, the language of the court and of books, and this dignity it retained, down to the reformation of the church. The new Suabian German readily assimilated the imperfect and unsettled cultivation of the Frank dialect, and improved and refined it, to meet the demands of the newly excited poetic spirit. The Suabian dialect was richer in vowels, particles, prepositions and ellipses, more susceptible of derivations and compounds, and hence better calculated to subserve the manifold and high purposes of poetry. It afforded the poet a more plastic material, in which to embody the engaging simplicity, the ingenuous enthusiasm, and the tender emotions of his heart.

Another cause which materially promoted the wonderful developments of this period, were the crusades. These wars were undertaken for the merest phantom, but one pre-eminently calculated to dazzle and attract in those times, to give a powerful impulse to

the mind of a nation, which had for a long time been strongly affected by all the excitements which prevailed among its southern and western neighbors. On these warlike pilgrimages the Germans mingled with the sprightly Frenchmen and the imaginative Italians, of whom the latter, by reason of the wealth of their cities, Venice, Genoa and Pisa, had attained to considerable refinement in manners: they visited Constantinople, that asylum of ancient art and urbanity, and thence arrived in that wonderful land of prophecy and its triumphant fulfilment, the scene of the greatest events in human history, abounding in sacred tradition and marvellous legend, and thus disclosing to the observing Germans a whole world of new phenomena and unknown sensations. Thus these pilgrimages, called forth by superstitious zeal, and conducted by wild enthusiasm, became an occasion to the Germans not only of improving and refining their manners, of extending their knowledge, of purifying and elevating their taste, but served more particularly to rouse and kindle their imagination, and to excite that spirit of romance and of mystical devotion, which is so favorable to poetry. A third circumstance favorable to literature was the increased wealth of the Germans, and the prosperous state of affairs prevailing throughout the country. The crusades had introduced the love of splendor at the courts of princes. Delighted and charmed by the refinement and arts of the East, they were incited to adorn their capitals with magnificent buildings, and to favor and patronize all who engaged in the pursuits of science or the cultivation of the arts. The middle class of citizens acquired greater liberties and important privileges, the cities became populous, arts, manufactures and commerce began to flourish, and to raise the wealth and prosperity of the country. The influence which such a state of affairs is calculated to exert on the literary character of a nation, is obvious to every mind.

But besides these general causes which brought on what is deservedly styled the golden age of romantic and heroic song in Germany, a few, more directly and intimately connected with this result, must be mentioned. As much as a century before this bright period dawned upon Germany, southern France had begun to resound with the gladsome strain of its Troubadours. These, known by the title of "the Provencal Poets," made love and the chivalrous exploits of brave knights, the subjects of their song, and their productions were soon recognized as models of a more versatile and elevated order of poetry. Soon the fame and melody of their song extended to Suabia, i. e. into ancient Allemannia and the adjoining part of Switzerland. This came the more readily to pass, as Provence and the German empire were then yet connected by political and social sympathies, in consequence of their having like feudal organizations. And, as was to be expected, this species of poetry, novel, stirring, and employed in the praise of life's most generous and tender relations, excited the enthusiasm

and admiration of the Germans, awakened their minds to enjoyments, ere then untasted, and roused all their powers from their long slumber.

But, what rendered this effect deeper, more lasting and extensive than it could otherwise have been, was the protection and favor which poets found at court. The Suabian emperors were liberal patrons of German, as well as Provencial and Tuscan poetry. Frederic I, with whom the brightest period of this golden age commenced, drew a number of Troubadours to his court, and is himself the author of some poems in the Provencial language.—The example of the emperors naturally incited other princes to imitate them, and the feudal lords and barons, the stalwart and bold defenders of their citadels and fastnesses, became the votaries or friends and protectors of the muses. History tells of the poetical games or contests which were instituted, and how the victors were crowned by the most distinguished ladies, then the proudest meed of superiority in this intellectual warfare. Poetry was, indeed, at that time, regarded as the very spice of social intercourse, and the chief enjoyment of German princes.

And can we, while enumerating the causes that brought this joyous day over Germany, forget the influence which christianity must have exerted on its warmhearted people, whose intensiveness of character and generous ardor of feeling, have ever disposed them to the mysticisms of sentiment, and to ideal imaginings amid the realities of life? In the strains of the Minne-singers was heard the first rapturous and hearty outbreak of that spirit of universal love, which christianity enjoins and infuses, and which, by its pure and sacred fire, had renovated and elevated all the social relations and institutions of the land. Hence the sweet songs of the Troubadours, celebrating the pleasures of friendship, the joys of love, and the honors of chivalry, whose highest duties were the protection and defence of the weak and oppressed, found a chord in the German heart, that was sure to respond in full, melodious tones. And when the warmth and vigor of German feeling, purified and exalted by the influence of christianity, made these grateful subjects the burden of new and untried song, the character of these lays of the Minne-singers made it manifest that a new spirit was abroad in the land, the spirit of the Gospel, the spirit of chaste and virtuous love. And here we cannot but note the difference, as respects purity and chasteness of thought and sentiment, which obtained between the Provencial and German poets; the latter delighting in all that is honorable and generous in the subjects of their muse, and leaving to the prurient fancy of the former the unenviable distinction of seeking impurities in relations, where it is sad indeed that they should ever be found. In respect, too, of the comparative merits, merely in a literary point of view, of the Troubadours and the Minne-singers, we heartily agree with the translator of Sismondi, who says in a note: "In comparing the

poetic merits of the Troubadours and Minne-singers, it seems impossible to avoid differing from the opinion expressed by M. de Sismondi, and awarding the palm to the latter. They partake very little of the metaphysical speculations and refinements of the Troubadours, while the harmony and grace of their versification are pre-eminent. The unbounded gayety with which it revels in the charms of nature, and the spirit of tenderness and affection which it displays, give their poetry charms which very seldom adorn that of their rivals." Vol. I, p. 88. We cannot resist the temptation to insert here, from the same note, the following very closely translated song of Earl Conrad of Kirchberg, a distinguished Minne-singer :

I.

May, sweet May, again is come;
 May, that frees the land from gloom:
 Children, children, up and see
 All her stores of jollity!
 O'er the laughing hedgerow's side
 She hath spread her treasures wide;
 She is in the greenwood shade,
 Where the nightingale hath made
 Every branch and every tree
 Ring with her sweet melody:
 Hill and dale are May's own treasures;
 Youth, rejoice in sportive measures;
 Sing ye! join the chorus gay!
 Hail this merry, merry May!

II.

Up, then, children, we will go
 Where the blooming roses grow;
 In a joyful company
 We the bursting flowers will see;
 Up! your festal dress prepare!
 Where gay hearts are meeting, there
 May hath pleasures most inviting,
 Heart, and sight, and ear delighting:
 Listen to the bird's sweet song,
 Hark! how soft it floats along!
 Courtly dames our pleasures share,
 Never saw I May so fair;
 Therefore, dancing will we go:
 Youths rejoice, the flowrets blow;
 Sing ye! join the chorus gay!
 Hail this merry, merry May!

III.

Our manly youths,--where are they now?
 Bid them up, and with us go
 To the sporters on the plain.
 Bid adieu to care and pain,
 Now, thou pale and wounded lover!
 Thou thy peace shalt soon recover;
 Many a laughing lip and eye
 Speaks the light heart's gayety.
 Lovely flowers around we find,
 In the smiling verdure twined,
 Richly steeped in May dews glowing;
 Youths! rejoice, the flowers are blowing:
 Sing ye! join the chorus gay!
 Hail this merry, merry May!

IV.

Oh, if to my love restored,
 Her, o'er all her sex adored,
 What supreme delight were mine!
 How would care her sway resign!
 Merrily, in the bloom of May,
 I would weave a garland gay;
 Better than the best is she,
 Purer than all purity!
 For her spotless self alone,
 I will sing this changeless one;
 Thankful or unthankful, she
 Shall my song, my idol be.
 Youths, then, join the chorus gay!
 Hail this merry, merry May!

We have thus mentioned the principal causes, to whose combined influence Germany is indebted for those sweet lays of hall and bower, whose authors have gained universal admiration and literary immortality, under the title of Minne-singers, which name they obtained from this circumstance, that love was the prominent subject of their muse. Yet this favorite subject was by many left entirely unsung, for some wrote fables, others sacred hymns; some made chivalry the subject of romantic tales, and others composed heroic poems.

The works of these poets bear a deep impress of the beautiful simplicity of manners, peculiar to those times. There is no systematic and artificial stiffness, no solemn pedantry about their productions. They were unsophisticated children of nature, and amid simple and honorable pursuits, and genial circumstances, and innocent pleasure of social intercourse, their character had been developed and their tastes formed; and the spirit which they had thus imbibed, their love of nature, their enthusiastic devotedness to the tenderest ties and the gentlest endearments of social life, speaks out in all their glowing song. They were a pure and noble race of poets, worthy sons of Germany, the mother of a numerous and vigorous offspring; and their lyre was strung when that mother was yet in the days of her native simplicity, ere foreign fashions and follies and vices had brought corruptions into her heart, and led many of her most gifted children to sacrifice and worship at impure and unholy shrines.

For a long time the works of the Minne-singers had fallen into unmerited forgetfulness, from which they were again rescued about the middle of the last century, when a collection of the Mss. of 140 poets was discovered at Paris. When once the attention of the learned had been directed to these treasures of early literature, similar discoveries were soon made elsewhere, and a great number of manuscript collections was brought forth from under the accumulated dust of ages. Since then, four voluminous collections of these poems, with notes and dissertations, have appeared in print. The last of these, that of Vanderhagen, is quite recent, and perhaps the most interesting, as the poems which it contains belong to the brightest period of that brilliant age.

The number of Minne-singers, whose names and honors have come down to posterity, and of whom some were of princely rank, or even members of the imperial family, amounts to 300. But as we cannot here give extracts from their works, and a mere catalogue of names would be useless, we pass on to matters more interesting.

Among the longer poems of this age, which are still extant, the *Nibelungen lied* occupies the highest ground. It is an epic poem more than 600 years old, and constituting, in connexion with two others, the revenge of Chrimhild and the Lament, a whole of which Conrad von Würzburg was long regarded as the author. But the latest researches, instituted by August Wilhelm von Schlegel, have served to prove from local descriptions contained in the poem, therefore from internal evidence, that either Klingsohr of Hungary, or Heinrich von Osterdingen, and most probably the latter, is to be considered as its author; though to Conrad v. Würzburg still remains the merit of having been its publisher. The remarkable destinies of the *Nibelungen* or *Niflungen* are the subject of this poem. These *Nibelungen* were a mighty and very ancient race of Burgundian heroes. The poem is undoubtedly founded on different tales and legends, handed down by tradition from an ancient heroic

age, and intermingled in various ways. There is here no room for a detailed analysis. It is supposed, however, that this lay of the Niebelungen and the Heldenbuch, another of these ancient literary monuments, embody a great deal of the matter contained in the poems which Charlemagne collected and his son destroyed.

The following remarks on this poem we transcribe from an English translation of Frederick Schlegel's "History of literature:"

"That skilful unfolding of incidents and almost dramatic vividness of representation, which form the chief characteristic of the Homeric poems, are qualities which were peculiar to the Greeks, and have never been imitated with much success by the poets of any other people. But among the heroic poems of those of other nations, which have remained satisfied with a more simple mode of poetry, this German poem claims a very high place—perhaps among all the heroic chivalrous poems of modern Europe it is entitled to the first. It is peculiarly distinguished by its unity of plan; it is a picture, or rather it is a series of successive pictures, each naturally following the other, and all delineated with great boldness and simplicity, and a total disregard of all superfluities. The German language appears in this work in a state of perfection to which, in the subsequent periods of its early history, it had no pretensions. Along with all its natural liveliness and strength, it seems at that time to have possessed a flexibility which soon after gave place to a style of affectation, hardness and perplexity. The heroic legends of all nations have a great deal in common, so far as their essence and purpose are concerned; their variety is only produced by their being imbued with the peculiar feelings, and composed in the peculiar measures of different nations. In the Niebelungen-lied, in the same manner as in the legends of Troy and of Iceland, the interest turns on the fate of a youthful hero, who is represented as invested with all the attributes of beauty, magnanimity and victory—but dearly purchasing all these perishable glories by the certainty of an early and a predicted death. In his person, as is usual, we have a living type both of the splendor and the decline of the heroic world. The poem closes with the description of a great catastrophe, borrowed from a half historical incident in the early traditions of the North. In this respect, also, as in many others, we cannot fail to perceive a resemblance to the Iliad; if the last catastrophe of the German poem be one more tragical, bloody and Titanic, than any thing in Homer, the death of the German hero, on the other hand, has in it more solemnity and stillness, and is withal depicted with more exquisite touches of tenderness than any similar scene in any heroic poem, with which I am acquainted. The Niebelungen-lied is, moreover, a poem abounding in variety; in it both sides of human life, the joyful as well as the sorrowful, are depicted in all their strength.—The promise of the opening stanza is fulfilled:

“I sing of loves and wassellings, if ye will lend your ears,
Of bold men’s bloody combatings, and gentle ladies’ tears.”

We shall close this article with a brief account of a transaction which we could not omit, without passing over an essential feature of the character of the periods, of which we are treating. Allusion has already been made to the poetic contests of this period, which sometimes assumed a very serious aspect. The most remarkable of these contests is celebrated in the literary history of Germany, by the name of “The war on the Wartburg.” This Wartburg was the famous feudal castle of Landgrave Hermann of Thuringia. The omission of this event would be the less justifiable, that its result was a poem, which is ranked among the greatest dramatic attempts of Germany, although in its form it is wanting in some of the essential attributes of a dramatic work. This poetic contest arose in the year 1206, and the most celebrated poets of that period, Veldeck, Eschilbach, Ofterdingen, Klingsohr, Walter von der Vogelweide, Beiterolf and Reimar the elder, were engaged in it. Heinrich von Ofterdingen gave rise to it, as he introduced in all his poems, the praise of Leopold VII, duke of Austria, at whose court he resided. Excited thereby to emulation, and probably rendered jealous by the distinguished honors of a poet so learned, and gifted with such deep poetic inspiration, five of the poets whom we have just named, ventured to appear in the lists as his opponents, extolling the clemency and valor of Hermann: and thus arose a serious and settled controversy, in which it was agreed by the champions that the defeated should be hanged. And now the strife commenced, and the friends of Hermann at first acquitted themselves manfully and nobly. But the eloquence of Ofterdingen, whose discourse is said to have flowed in a resistless torrent of verse from his lips, compelled all his opponents to be mute. In the midst of the contest, Sophia, the lady of the landgrave, entered the hall. Ofterdingen, who is said to have had a secret attachment for this lady, was so disconcerted by her appearance, that he was vanquished, and the moderators or censors hastened to put the cruel sentence into execution, in compliance with the clamorous demands of his opponents. But the princess, who had a high regard for the discomfited poet, protected and concealed him under her mantle, and enabled him thus to escape. Being himself dissatisfied with this unexpected issue of the contest, Ofterdingen desired that Klingsohr, the most celebrated poet of his time, then residing at the court of Andrew, king of Hungary, might decide betwixt him and his opponents. Klingsohr complied, and arrived on the Wartburg, at the end of the year 1207. After many poetic contests which he here nobly sustained, in the presence of the Landgrave’s family, and of a great number of knights, and in which Wolfram von Eschilbach particularly distinguished himself, he gave it as his final decision, that to Ofterdingen belonged the first prize. The latter now succeeded in ef-

fecting a reconciliation with his enraged adversaries, and the land-gravine bestowed on Klingsohr a golden chain, to reward him for his magnificent display of poetic talent, and his successful vindication of her favorite poet.*

Here we take leave of this stirring and brilliant period of German literature. That which follows presents a scene far more humble and unadorned.

PAUL AT ATHENS.—A HOMILY.

No one of proper feelings can read without intense interest the account of Paul's preaching in the renowned city of Athens.—Conducted, in the providence of God, to that city, curiosity is naturally awakened to know how he would deport himself, whether he would be able to encounter the circumstances in which he was placed. Creditable to him as a man, honorable to him as a disciple of Jesus of Nazareth, and illustrative of the excellency of christianity, was every thing he said, and every thing he did. Excited by the evidences presented to him in the greatest abundance, that the polished inhabitants of this city, were, in a moral point of view, most deeply degraded—that all their knowledge and philosophy left them victims of the most senseless idolatry, he could not refrain from efforts to lead them to the knowledge of the truth as it is in Christ. Selecting a position as favorable as possible, surrounded with the choice spirits of the place, he arranges his plan of operation with skill of the highest order, and advances with a firm step to the great object of his heart—the illumination and salvation of his auditors. In the midst of Mars Hill, where the decisions of the far-famed Areopagus were delivered, he said “Ye men of Athens, I perceive that in all things ye are too superstitious.” This might not appear an exordium sufficiently conciliatory for an orator of such great distinction. The language of Paul somewhat different from that of the translators, is free from repulsiveness, and evinces a happy discrimination, whilst it is calculated to fix the attention without awakening the angry passions. The declaration is that they were excessively devoted to religious worship; that they were not indifferent to the claims of the gods; that they presented many proofs of a desire to fulfil their obligations to the gods many and Lords many whom they regarded as deserving their homage. Had they known the true God and prosecuted with similar zeal his glory, their conduct would have deserved the highest commendation. Unfortunately, their zeal had taken a wrong direction, and therefore produced results deeply to be regretted, conducive neither to their honor nor their welfare.

* Cf. Heinsius, vol. IV, p. 63.

It was not, however, the design of the Apostle to confine himself to general statements. He fortifies what he utters by the specification—"For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God." His assertion was not gratuitous. He passed through their city. He had enquired with intense interest, what is the religious condition of this people? Not ignorant of their literature—of the influence which Grecian mind had exerted on the world, skilled in their language which was widely diffused amongst men, he examined into their religious character. He looked at their deities, for they were visible. They were of those who have human organs but not sensations—senses, but no perceptions. He looked in upon their deities before whom they bowed down, and he found it most true as has been said—that it is more easy to find a God at Athens than a man; they were therefore more religiously disposed than others, as he had said. Amongst the altars there was one with the inscription, "to the unknown God." To some deity whom they knew not, this altar had been reared. To Paul was known a God who was unknown to the Athenians. It was the only true and living God. Taking occasion from their worship which had respect to this unrevealed Deity, he ingeniously proposes to make known to them the Being whom they ignorantly worshipped. Admirably calculated was this course to predispose them to listen, to awaken their curiosity, and to prepare them to receive the communications which he was so well qualified to make concerning the King of Kings and Lord of Lords.

With the way thus prepared, he proceeds to make known the Lord God Almighty. He is the creator of the universe and all things therein; the being at whose command all creation sprang into existence—therefore he is omnipotent in power. No power less than His could command into existence such a universe as that in which we dwell. It is evinced both in the formation of the small and great—insects and Arch Angels. How different this God from those of the heathen! How great is the unknown God, now revealed as the Omnipotent Creator, compared with those they professedly knew! In knowledge, he is as boundless as he is in power. Nothing less than omniscience can be ascribed to him, who having made all things and arranged them for the production of the results which are witnessed, must have been intimately acquainted with all, and consequently immeasurably intelligent.

This God is made known not only as the underived Author omnipotent and omniscient, of all things, but moreover he is the proprietor of all—he is the Lord of Heaven and Earth. They are his. They are subject to his control. They were made for His glory. He can dispose of them as he sees fit. He can require of them what he pleases. He claims not a limited sphere, he asks not a partial homage. "The earth is his and the fulness thereof,

the sea and they that dwell therein." What a conception to the minds of those who had looked upon their Gods as ruling over a limited space; who considered them as confined to narrow bounds! Inferior to others and controlling but a handful, they were but puny powers to be worshipped by men.

This God, too, is represented as unconfined by space; he dwells not in temples made with hands. He is a Being whose presence is universal. If we ascend into heaven, he is there; if we make our bed in hell, he is there; if we take the wings of the morning and dwell in the uttermost part of the sea, he is even there. Most absurd would it be to represent any earthly building however magnificent, as his dwelling place—to say of any temple, he is confined to it. The universe is his temple—the heavens are his throne—the earth is his footstool. He is a spirit unconfined and interminably diffused. No image of him can be formed; no resemblance produced; no statue can represent him; no picture exhibit him.

The worship, too, which is due to him, corresponds to his attributes. It is the spiritual worship of a spiritual Being; it is such as our Saviour described when he said "and they that worship him must worship him in spirit and truth." No outward homage is sufficient; no offering of gifts or victims. Costly presents and valuable sacrifices are not prized by him; they avail not in the propitiation of his favor—they secure no blessing on the offerer.—"For God who made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things."

No addition can be made to his happiness by what men do.—He is himself the source of every thing good; the bountiful author of untold blessings to dependent creatures, who should never be regarded as needing any thing from us to render his condition more blessed. How unlike the deities of Greece—their worshipers could only approach acceptably the gods dwelling in their temples when they came with costly sacrifices; without these, there was no favor. There must be burnt offerings and calves a year old; thousands of rams, and tens of thousands of rivers of oil; there must be first borns for transgression; the fruit of the body for the sin of the soul. Not so with the God whom Paul declared to them. He required the calves of the lips, and the sacrifice which he accepts is, the man of Calvary—Jesus Christ, his well beloved son.

Such were the views expressed in reference to God; but next in importance is man, and what is he? Whence has he come? How has his earthly destiny been regulated? What is his business—the great work which he is to perform?

On all these interesting topics the discourse of the christian orator throws a powerful light. The sages of Attica had discussed

the great question of the origin of man, and they claimed for themselves, with as little pretension to philosophy as to humility, that they had grown from the earth. Their blood was different from other men's; it had never mingled with any other people's. The language they employed was something like this: we of Attica are alone of noble birth—for we were born of the earth.* They supposed that they had grown up like plants. Moreover they were deeply prejudiced against the Jews as a people differing from them in origin and in every other respect; they regarded them as far beneath them. But what says the great teacher of Athenian senators and philosophers;—God hath made all of one blood. All men are descended from the same source; there are not different races of men, from different heads; all are descended from one man, Adam. All acknowledge a common ancestor, and all are brethren. There may be varieties in their complexion, in their mental characteristics; various revolutions in their history; various arrangements in their earthly allotment; but all these are regulated and brought about by the supreme ruler of the universe. It is well that it is so. It was wise in the councils of God that there were not different races of men on earth. Men seem prone to wish it was otherwise; to persuade themselves, in the face of the clearest light, that it is so; for no good purpose—for purposes which would find no justification in the theories which they advocate. The identity of our origin fixes our relations to our fellow men in the firmest manner, summons us to see in every human being a son of the same Father, to whom we are indebted for our existence, calls upon us to lay aside prejudices against him; to feel interested in his welfare; to love him with the love of benevolence, when we can do no more; and with the love of gratitude and complacency, when he is deserving of it.

The Athenians, in common with others, were the creatures of God; their rise, progress and decline, were under his providential direction; they participated in the destiny for which the human family had been created.

For what were men then created; why placed under his government; why directed by his power and wisdom? That they should “seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”

“This is the purpose, that they might seek,” &c.; that is, make themselves acquainted with him; learn that he is, and that he is the rewarder of them that diligently seek him, adore and obey him. This was the purpose,—but the Apostle expresses himself as if the result would be unfavorable, as if they would hardly be successful; as if they might remain ignorant of him. Why does he express himself thus? Because God is remote; because he is not clearly manifested; because our capacities are in-

* Aristophanes.

adequate to the perception of him? By no means; he is so near that we may, as it were, touch him with the hand, and hold direct intercourse with him. What are the facts; “in him we live, move and have our being.” Our life is from him; our vital operations are from him; our mental and spiritual endowments are from him. In making this statement so conclusive, he assumes nothing more than had been granted by their own poets, Aratus and Cleanthes. They said, “we are his offspring;” could man, then, with any reason, consider himself the production of such deities as the Greeks worshiped? Was he not evidently the creature of a Being of a very different kind? Do not his structure and endowments turn away the mind from all idols, and fix it upon a spiritual essence of eternal existence, of omnipotent power, of omniscient knowledge, of omnipresent agency, and universal benevolence?

Such was the purpose, and such were the facilities; but how melancholy the results—they lived without hope and without God in the world. No man knew better, no one has more correctly delineated heathenism than the Apostle of the Gentiles: “because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.” Professing themselves to be wise they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

“Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.”

Such was their theology—their practical ethics was no better. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful, &c.

This was the result, this the position assumed. It displays a frightful picture of human depravity, not without parallel in our own experience and observation.

Such a state of things called loudly for the vengeance of God; there was every thing to provoke forth his indignation, but it was restrained; he winked at it, overlooked it; exercised forbearance; manifested indulgence—not because he did not disapprove, but because he is slow to anger; because he willeth not the death, but the salvation of men. But what is to be done—what devolved on the hearers of Paul; what devolves upon all sinners? The question is not unanswered; the message was delivered unwelcome as it was; it is set forth in no obscure light, powerful as was the temptation. Repentance is preached on Mars Hill as well as in the hovel of the beggar, and it is enforced by all that is awaken-

ing and appalling, in the righteous judgment of the constituted arbiter of the eternal destinies of the children of men.

Idolatry must be abandoned, sin must be given up, a new heart must be obtained, the blood of Christ must be applied, holiness must be followed after. This must be realized by all, by the Stoic and the Epicurean—by the Areopagite and the ordinary citizen—by Dionysius and Damaris—all, all must repent; and if they do they shall be saved; and if they do not, they shall be lost, for “God hath appointed a day in which he will judge the world.”

By that dread judgment, by that day of wrath and mercy—by heaven and hell—with all the passion inspired by the conviction that the risen Saviour would be the judge; does this great orator, this intrepid champion of the Cross, forgetting himself, unmoved by the applause or condemnation of men, urge the duty of immediate and unreserved surrender of the heart to God.

He preached not in vain, God was with him. It is true some mocked, but others believed; some refused, but others were willing. Even a few of those who might be regarded as least accessible, felt the power of the truth, and souls were given for his hire. In some there was the prejudiced mind, and they heard as if they heard not; the truth bounded back from their hearts, and they remained in their sins—but others heard with simplicity of heart, and they were enlightened; and all in that great assembly who had a love for the truth, and heard it without prejudice, had conviction flashed upon their minds, and were converted from dumb idols to serve the living God. With what emotion they left that assembly, we may describe by saying that they went down to their houses justified and rejoicing.

REINHARD'S MEMOIRS AND CONFESSIONS.

Memoirs and Confessions of Francis Volkmar Reinhard, S. T. D., Court-Preacher at Dresden. From the German. By OLIVER A. TAYLOR. Boston, 1832.

This is a work that ought to be in the hands of every student of theology and every minister of the gospel in the land. We have often wondered that it has attracted so little attention, and cannot account for it except on the general principle, so little creditable to the boastful intelligence of every age, that books of real genius are slow in establishing themselves in popular favor. That Reinhard was a man of real genius, as well as of profound learning, is proved by almost every thing he has left behind him, voluminous as his works are. But perhaps some of our readers may inquire, ‘who is the man whom you are thus extolling? for we must plead guilty of ignorance of his very name.’ For the benefit of such persons, as well as by way of introduction to the notice of

the work now under consideration, we here present a brief biographical sketch of this extraordinary man.

He was born at Vohenstrauss, in the Duchy of Sulzbach, March the 12th, 1753. He early evinced an ardent thirst for knowledge, an insatiable desire to improve himself, and seemed to derive his greatest pleasure from mental occupations. Until 15 years of age he found an excellent and faithful teacher in his father, a pious and worthy clergyman of the place where he was born, by whom he was early made thoroughly acquainted with the ancient classics, especially Virgil and Cicero, and thus enabled to lay that foundation, upon which alone, in modern times, the fame of authorship, a few choice and original works of the imagination excepted, has always been raised. His father seemed always to cherish fond hopes of *being able to make something out of his son Francis*, as he used to express himself, and with this view, as his profession did not allow him sufficient leisure to continue his instructor beyond the period mentioned, sent him in 1768 to the *Gymnasium Pœticum*, at Regensburg. In this place he spent four years and an half, devoted chiefly to the study of the classics. His principal teacher was Mr. A. Töpfer, the co-rector, to whom he ever after felt the deepest gratitude, and with whom he appears to have been very intimate in after life. In 1773 Reinhard entered the university of Wittenberg, where he placed himself under the care of Professor Schmidt. It was here he made his first efforts at preaching, in the village of Dietrichsdorff. But through the influence of his friends, and particularly of the celebrated historian, Schröckh, he was induced to turn his attention to the business of teaching. He entered upon this profession at the close of his university course in 1777. For this career he seems to have possessed the highest qualifications, and it appears to have suited him in every respect, as he often declared that he never felt happier than when surrounded by his pupils and giving them instruction.— Here he continued until 1792. The departments he occupied were those of philosophy, philology, theology, preaching, and homiletics; he also acted in the capacity of Provost of the university. In 1792 he was appointed Court-preacher at Dresden, which post he occupied until his death, which occurred on the 6th of September, 1812. It is perhaps as a *preacher* that he is most deservedly celebrated, and it becomes an interesting inquiry, how did he attain that eminence? This question he has done all in his power to answer in the little volume of which the title stands at the head of this article, and for the translation of which the American public is greatly indebted to the good taste of Mr. Taylor.

“The main object,” Mr. Taylor in his preface, p. vi., very justly observes, “*The main object for which these letters were written by Reinhard, was by pointing out the excellencies and*

defects of his own education, and by various hints, to show young candidates for the sacred ministry, the course they should take in preparing for it, as well as after they have entered into its sacred duties." Reinhard himself states this in his usually happy manner in the commencement of his first letter, (perhaps we ought to have stated before, that these Confessions appear in the form of letters to a friend :) "You in reality, then, take no offence at the number of my printed sermons, amounting as they do to about thirty volumes. On the other hand, you wish to know by what means I have been enabled to produce so many worth perusal, and for this purpose, request me to give you a minute account of the education I received, preparatory to becoming a minister of the gospel. You naturally expect to find many things in what I say to you, which will be useful to those just entering on the ministry, serve to guard them against various errors, and be of advantage to them in many ways. I will not deny that this may be the case. It is impossible for me to make such disclosures as you expect from me, without taking notice of the great defects of my homiletical education, and acknowledging the errors into which I have fallen;—without honestly telling you what there is in my sermons deserving of censure, and why I have not been able to approximate nearer to the perfect pattern of a sermon which lies in my mind. If I do so, from the account, young preachers will, of course, be able to draw much valuable instruction. At least, it will not be my fault, if those who take my sermons for patterns, imitate the very things they ought to avoid."

Reinhard's excuse for publishing so many sermons, would certainly be valid even though those sermons were not one of the richest legacies which the theological world has ever received. It appears that after he had established that high character as a preacher, which he ever after so ably sustained, various persons took it into their heads to take advantage of his reputation by taking down his sermons as he delivered them, and publishing them not only without his leave, but in the most mutilated forms. As the persons engaged in this were wretchedly ignorant, this is not to be wondered at. "You may believe me or not," says Reinhard, "but I could hardly recognize myself in them. I was astonished at the nonsense which was put into my mouth; and yet it was not in my power to prevent these transcripts from being taken, as the good-naturedness of the readers made it too profitable a business for the transcribers to relinquish it. I was obliged, therefore, to choose between two evils, and either see my sermons brought into general circulation in a very garbled and corrupted state, or publish them myself as they were originally delivered."

His education for the ministry commenced in his father's house, when he was still a child. True this was not intentional, but it was here, whilst listening to his father's discourses, that he formed some of those habits which most strongly characterize most of his

pulpit productions. It is deeply interesting in this way to trace effects to their real causes. "My father," he writes in his second letter, "was unanimously looked upon by all, as one of the best preachers in that region. He could not indeed rise above the faults of his age. Agreeably to the custom then prevalent, he made choice of a particular method, and selected a general theme, upon which he treated in all its relations and extent, until another year commenced. * * * Among the peculiar qualities for which his sermons were distinguished, may be named a strict and minute arrangement of every thing they contained. That this arrangement was perfectly natural and obvious at the first glance, may be inferred from the fact, that, when a lad from ten to eleven years of age, I could remember it, and write it down upon paper, on my return home. I did so, and, as I found the exercise pleased my father, for he usually examined what I had written, and corrected it whenever he found it wrong, I regularly continued this practice every Sabbath, until I had acquired such skill in this respect, that not a single topic escaped me. The result was, as you may infer, that I early formed the conception of a sermon strictly arranged, and so disposed in all its main parts, as easily to be retained in memory,—a conception, accompanied with all the allurements of paternal example, and so firmly fastened in my soul as never again to be extirpated. From this time onward, every sermon was entirely lost to me, which either had no plan, or one which I was unable to comprehend."

From his father, too, he imbibed that opinion which he maintained to the end of his life: "that the ancients were the genuine masters of poetry and eloquence, and that we must learn of them and take them for models." Not content with making him a good philologist, his father, even when he was but a boy, used to spend several hours with him every evening conversing upon some passage of an ancient work, especially Virgil and Cicero, who were his favorites. In these conversations the "sole object was to discover in what the beauty, ingeniousness, greatness, and sublimity of the passage consisted; and these were developed with a fire which entered into my heart."

His taste for poetry was developed at a very early period, and it was to this chiefly he attributed his acquaintance with his native language, and his command over it. In his ninth year, already, he read with avidity every poem upon which he could lay his hands, but his father about this time losing his library by a destructive fire, he was for a long time confined to the Sulzbach Hymn Book, Canitz's poems, and Brocke's translation of Pope's *Essay on Man*. In a couple of years, however, Haller fell into his hands, and thenceforward became his favorite priest of the Muses. The influence of this writer upon him is thus described by himself: (Letter II, pp. 20—21.) "It was not long before I knew my Haller by heart. Of course I imitated him; and as every thing that

I found in my admired pattern; struck me as beautiful, I was pleased with his provincialisms among the rest; as even then I was able to discover them. Indeed, I employed them in my own verses, and in the midst of the Upper Palatinate, wrote as though I was a native of Berne. What, however, was this small error in comparison with the immense advantages I derived from Haller? His train of thought was rich and full of meaning, and every word took possession of my soul. I passed by nothing without the most careful examination, and dwelt with indescribable pleasure upon every line, always expecting to find something more in it, and the numerous passages which I did not, and could not understand, only served to exalt my reverence for the poet. From this time onward I became disgusted with every thing like prolixity, exuberance of language, and tautology. Haller made me so choice of my expressions, I may say, reduced me to such poverty in this respect, that when there was no new thought to be altered either different from the preceding or designed to render it more definite, I absolutely had not another word to say. When, therefore, I reflect upon the influence exerted upon me by the poems of Haller, I am convinced, that my style derived its peculiarities particularly from them."

We have not room to trace minutely his progress in these studies, nor to dwell upon the influence which his teachers and the various authors he read exerted upon his mental and moral character, and, of course, upon his character as a theologian and a preacher. This he has done himself in a very faithful and satisfactory manner. As regards his *religious* character, it was very early developed. He unequivocally acknowledges the advantages which he derived in this respect from attendance upon the preaching of the gospel. At Regensburg, the laws of the school required them to attend church at least twice every Sunday and festival, and twice during the week. Instead of complaining of this, he declares that it was "here I found nourishment for those religious feelings which had early been excited, and by the wisest means carefully cherished in me by my father; and though attendance upon divine worship was of but little benefit to my ministerial education, it did not fail to prove a blessing to my heart." How different this from the language of those who can scarcely bear the idea of attending such services at all! How many young men in our literary institutions seem to think it a hardship, or loss of time, or unmanly subjection, where the regulations of their *alma mater* require their attendance upon such instructions two or three hours in the week! "As regards my own personal edification," he continues, "I cannot recollect a period in my life in which I altogether neglected it. It was a matter of necessity for me to collect my thoughts together and reflect upon my personal condition. * * * It is impossible for any one to be accustomed at an earlier age, to look upon the Bible as the book of all books, than

I was. I commenced learning to read with the Proverbs of Solomon, which were printed with distinct syllables for the sake of children—when a child of five years of age I began to read the Bible.—I ran to my Bible, therefore, whenever I wished for instruction, animation, or comfort; and as I found every thing in it that I wanted, in great abundance, I never once thought of seeking after other means of edification.”

It is with difficulty we refrain from giving entire the whole of his sixth letter, every sentence of which is replete with interest to the theological student, but this is now out of the question, as we have already occupied our readers' time long enough. The eighth is equally interesting to the preacher—indeed all the subsequent letters deserve the most serious attention from every man who aims at pleading the cause of religion, as “a workman that need not be ashamed.” We dismiss the whole subject with the following judicious reflections by the translator, hoping that they will be sufficient to induce all our candidates for the ministry especially, to possess themselves of a work of which they have too long been destitute, if they do not yet possess it:

“Coming as these letters do, from one of the most distinguished preachers of his age, they must be deserving of attention in this respect. Will not some, on reading what is said in the sixth letter about eloquence, discover, that they have hitherto had wrong conceptions of it, and been unable even to define it? Will they not be compelled to admit, that they have often spoken in tones of thunder, when they should have spoken in tones of sympathy and tenderness; and by their manner excited strong suspicions of hypocrisy, when they thought themselves exhibiting the strongest proofs of sincerity? Will not some, on reading what Reinhard says about the study of the poets, find they have almost entirely neglected it, and hence, failed to use the best means possible, for cultivating susceptibility of emotion, without which, genuine eloquence cannot exist? And may I not hope, that they will hereafter follow his example, and apply themselves to Milton, Shakspeare, Cowper, and even the imperfect English translation of Klopstock's Messiah? — a work, which by its spirit throws more light upon some passages of the Gospels, than half the commentaries which have ever been written. And may not some when they read what Reinhard says of the importance of general literature to a preacher of the Gospel, find that they are quite deficient in this respect? Those upon whom this work produces any such effects, will soon perceive that little time enough is allowed the young disciple for a preparatory course, and that all systematic study should not be brought to a close, as it too generally is, as soon as a man is comfortably settled in the ministry. I hope that the motives which have dictated these remarks, will not be misapprehended. That they are well founded, those who reflect upon the subject, will, I fear, find too much reason to believe. I know the ambassador of the cross is not at liberty to turn aside into the field of literature, to pluck a single useless flower. With every branch of study, however which bears upon the business intrusted to his hands, qualifies him to a greater or less degree, for detecting the sophisms upon which error is founded, and enables him to trace the truth back *through nature up to nature's God*, he should be intimately acquainted.”

HOMILETICS.

(No. II.)

It has been doubted whether canons of value in regard to preaching, can be given. The importance of preaching is admitted, but the opinion seems to be entertained by some, that good sense is a sufficient guide in determining what are its appropriate elements, and how they are to be combined. If the correctness of this view could be conceded, our labors might at once cease, and to him who enquired, what must be done in order to render effective my education in the exhibition of religious truth? it might be replied, follow the dictates of good sense. Questioning the soundness of this course, it may not be useless to unfold to some extent the science of homiletics, or in other words, to point out the aim of the evangelical minister, in communicating truth, the limits within which he should confine himself, and the form which he should prefer.

Some men have preached eloquently without any special study of Homiletics, just as some have become distinguished orators, without the ordinarily prescribed training; but cases of this kind no more prove that there are no principles adapted to aid the orator whether sacred or secular, than the fact that Homer produced his immortal Epics before Rhetoric became a science—proves that Aristotle and his followers in the same field, labored in vain when they laid down the doctrines of their rhetorical productions.

If homiletics are useless because some have preached well without the study of them, logic is useless, because some have reasoned well without having studied it; Metaphysics are valueless, because some have manifested intimate acquaintance with the mind, who were not tutored in the systems which have authority in the schools. Homiletics take from every branch of study whatever may be useful for their purpose, and direct it to the designed end. It involves principles of logic, rhetoric, and mental philosophy. If there be a difference between preachers—if some present religion more effectively than others, it can only be accounted for so far as the discourse itself is concerned, by the contents, the language and arrangement of it. Delivery is unquestionably highly conducive to the production of the desired results, and this constitutes an essential part of the science. How much this depends on proper instruction and diligence in practice, according to judicious directions, must be known to every one. Surprising changes are often effected in very unpromising cases, by suitable advice, followed by careful practice. How much Demosthenes accomplished by his unwearied efforts to remove natural impediments to success in the vocation to which he devoted himself, is known to all, and deserves to be remembered by every one who would attain

eminence in sacred oratory. "If," says Dr. Campbell, "nothing else is meant by eloquence, in the use of all the wisest and best who have written on the subject, but that art or talent, whereby the speech is adapted to produce in the hearer the great end which the speaker has, or at least ought to have, principally in view, it is impossible to doubt the utility of the study, unless people will be absurd enough to question, whether there be any difference between speaking *to* the purpose and speaking *from* the purpose, expressing one's self intelligibly or unintelligibly, reasoning in a manner that is conclusive and satisfactory, or in such a way as can convince nobody; fixing the attention and moving the affections of an audience, or leaving them in a state perfectly listless and unconcerned."

Believing that enough has been presented on this point, the enquiry may be instituted, what is to be understood by the term homiletics? It is employed to convey the same ideas which are frequently embraced by the phrase "art of preaching," or pulpit eloquence. "The composition of a sermon," is another mode of speaking which has been employed to designate the same thing. The term homiletics has been derived from the Germans. By them it was deduced from the word *ομιλία*, a *homily*, or religious discourse. The manner in which they use the word "*Homiletik*," may be learned from the following passage translated from *Anleitung zum Religions-Unterricht in Predigten und Amtsreden*, of the celebrated Niemeyer: "The great business of the minister of the gospel is preaching. A peculiar character is given to his discourses by the religion he teaches and the ends at which he aims. It is religion, in the noblest sense of the word, that he communicates; it is religious knowledge and affections which he is to produce and sustain. His hearers consist properly of such as are capable of being profited, and who desire religious experience. The communication of instruction in a continuous and protracted discourse, is called preaching. Homiletics may be regarded as the method of properly constructing such religious addresses."

On the utility of homiletics, he cites that Quintilian who said, "Pectus est quod disertum facit"—as saying, "They may enjoy their belief, who think that it is enough for a man to be born an orator, only let them pardon us who believe that there is no perfection except where nature is aided by care."

Amongst the best writers on this subject since the middle of the 18th century, are Mosheim, Ammon, Niemeyer, and Schott. In the English language, there is much deficiency in this department of literature. The best known works are Fenelon and Claude, translated from the French; Campbell's *Treatise on Pulpit Eloquence*, and Porter's *Homiletics*. Of these, the last named work approximates more nearly than the other English treatises, to a systematic discussion of the subject. On extemporaneous preaching, an interesting little work has been given to the christian ministry of the United States, by Professor Ware, of Cambridge.—

This clear and able discussion of a much mooted question, deserves to be read by every minister and candidate for the ministry, as affording a strong argument for unwritten discourses and invaluable directions for acquiring the art *ex tempore dicendi*.

MORNING SACRIFICE.

When the dew is on the clover, At the summer's early dawn, What a fragrance wanders over All the fresh and verdant lawn.	Softened by the dews of heaven, As a sweet memorial rise.
Day has not another minute Rich with such ambrosial sweet— Noon-tide has no perfume in it Can with morning's breath compete.	After-life, tho' long, can never Offer incense to the Lord Like the heart's first warm endeavor, Reaching for the high reward.
Eve may give its opening flowers, But their odors all are poor To Aurora's fairy bowers, Formed the senses to allure.	Manhood may present its treasure, Later life its tribute bring— E'en old age may feebly measure Out its scanty offering—
So young hearts, when early given To the service of the skies,	But tho' all have approbation, Where no gift is met with scorn, None are like the sweet oblation Of the heart's fresh, dewy morn.

C. W. T.

BIBLICAL CRITICISM.—No. 2.

MATT. v, 2.

THE phrase, "he opened his mouth," has very much exercised the ingenuity of critics. Whether the original Greek is to be considered in accordance with classic or Hebraistic usage, has been disputed between the purists and the Hebraists. Beza, Vorstius and Gatacker contend for a Hebraistic origin. On the other hand, Georgi, as cited by Tholuck, in his *vindiciæ N. T. l. III, c. 4. §45*, shews that profane writers, such as Isocrates and Demosthenes use in the same sense *λνειν το στομα*, and Balth. Stolberg cites Aeschylus and Sophocles as employing in a similar sense *οιγειν, εκλνειν το στομα*. Tholuck states, in his masterly work on the sermon on the mount, that recent critics consider the phrase, pleomorphic, viz: Rosenmüller, Schleusner, and Kuinœl.

This is, however, not in accordance with the views of still more recent philologists.

From an early period, the phrase has been considered emphatic. Chrysostom remarks, and his ability to appreciate the force of the original, may unhesitatingly be conceded, that as "and taught," follows the words "he opened his mouth"—the implication is, that he taught when he was silent. He was always teaching,—sometimes by his actions, at other times by his words. A beautiful idea which ought to be realized in every christian, most fully realized in our blessed Redeemer.

Luther connects with it the triple rule for preachers, which he lays down likewise in another place: *Tritt frisch auf, thu's Maul auf hör bald auf*, and elucidates the "opening of the mouth" as a bold, fearless proclamation of the truth: "*dürre herausgesagt, niemand angesehen noch gescheut, es treffe wen oder was es wolle.*"

Tholuck, who has furnished in the work cited above, the remarks from Luther, says, that it is not synonymous with he spake. It is employed where it is designed to impart the idea of solemnity or importance in reference to what is said. It gives emphasis to the term with which it is connected. See Job III, 1. XXXII, 20. Acts VIII, 35. X, 34. It sometimes implies speaking aloud, and with boldness; See Proverbs XXXI, 8, 9. Ezekiel III, 27. XXXIII, 22. Sirach XVIII, 5. XX, 14. XXIV, 2. 2 Cor. VI, 11. comp: (Kara begaron,) Isaiah LVIII, 9. "Cry aloud," or, "with the throat," which involves an undismayed and confident proclamation of the truth.

The remark of Pellicanus may be, says Tholuck, correct in regard to its use in this place. Says P., "this mode of speaking leads to the expectation of a protracted, disclosure and subordinate to this, one of great moment."

AN ATTEMPT TO ELUCIDATE CERTAIN PASSAGES OF ROMAN HISTORY.

AUDI ALTERAM PARTEM.

HISTORY has been emphatically called *lux veritatis*,* its first law has been declared to be *ne quid falsi audeat dicere*. † The value of historical studies cannot be too highly estimated, but wherever a falsehood has crept into accredited history, the waters of life are poisoned at the source, and he who honestly endeavors to point out the error, merits thanks for his good intentions even should he fall short in his attempt. "I should think that man," says Berkely, "who spent his time in a painful, impartial search after truth, a

* Cic. De Orat. II. 9.

† *ibid* 15.

better friend to mankind than the greatest statesman or hero, the advantage of whose labors is confined to a little part of the world and a short space of time, whereas a ray of truth may enlighten the whole world and extend to future ages." * The design of these humble observations on a well known period of history—on a few personages whose names are "familiar in our mouths as household words," on whose characters probably the reader's mind has long been made up, is to call on him to reconsider the evidence on which his opinion rests, and if he shall find the verdict has been hastily given, we shall move for a new trial. "Subjects once monopolized by poets," it has been well observed, "are with difficulty reclaimed by sober history; where fairies have danced their mystic rings, flowers may spring, but grass will never grow." Nay, the attempt to restore history to her proper throne is almost certain to excite hostility; the votary of truth is called a cold blooded critic and charged with pruning away the blossoms of the classics. Far from us be such profanity, let them be considered as mere poetic properties,

Alcandrumque, Haliumque, Noemonaque, Prytanimque,
and may they flourish forever.

———— Pictoribus atque poetis
Quid libet audendi, etc.

and we will be the last to desecrate the charmed circle. But when we look for history, and find in its stead mere "pragmatism," myths and poetic fables with the metre and rhetorical figures sublimated, we have a right to pretest. Yet so has too much of what is called history, been written, and the student, even now in the nineteenth century, has to begin all anew, neglecting the Humes and Plutarchs, the Robertsons and the Goldsmiths, *et hoc genus omne* to recur wherever possible to contemporaneous documents, and to dig truth, the pearl of great price, from under the mass of rubbish which has been piled upon it.

Whose reputation seems more firmly established than that of the stoical assassin of the first Cæsar? Has he not been held up as a model of disinterested, unsullied patriotism; as one who would not for the world "contaminate his fingers with base bribes?" has not his name been for ages, in company with those of Harmodius and Aristogeiton, the theme of the orator's declamation, the burden of the poet's song? His fame may be found to have no firmer foundation than theirs.

Has the reader ever asked himself whether the assassination of Cæsar was likely to be a benefit to his country; or has he rested contented in the opinion of the herd that Cæsar was a *tyrant*, without a moment's reflection on the application of the odious term? To answer the question satisfactorily, it will be necessary to go

* Min. Phil. Dia I. §2.

back a little and enquire what had been the condition of Rome before Cæsar's supremacy; what were the public liberties which the tyrant subverted; whether the fact be not that the state (from the unprincipled oppressions of the very party whom Cæsar drove from power, and who yelped out liberty over the corpse of "the foremost man of all the world,") was reduced to so wretched a condition, that the government of the Russian knout or the Turkish bowstring might have been hailed as a deliverance.

Cicero's first public oration, *Pro Roscio Amerino*, for example, reveals a scene of iniquity, we trust, seldom paralleled in any civilized country. Sextius Roscius was the proprietor of large estates at Ameria, a municipium in Umbria. He had espoused the party of Sylla, and therefore had nothing to dread from him.—Months had elapsed since the time of the proscriptions. Those whom fear had driven away were returning to their homes, and Roscius was living, as he had been accustomed, quietly at Rome, committing the care of his property at Ameria, to his only surviving son. But two kinsmen of his coveted his estate, and conspired with Chrysogonus, a freedman of Sylla, to obtain possession of it. Roscius was assassinated in the streets of Rome; his property was seized under pretence of the proscription, though his name had never been in the list of the proscribed, and the worthy kinsmen and Chrysogonus shared the spoils between them. The son fled penniless to the house of a lady at Rome, named Cæcilia, who generously afforded him shelter. The murderers of the father finding the son beyond the reach of their daggers, and not feeling perfectly secure with "the price of iniquity," so long as he lived, had the hardihood to accuse him of the murder of his father, and to bring him to a public trial, having secured the aid of a venal orator named Erucius, to conduct their cause.* The monstrous charge was unsupported by a tittle of evidence, but poor and friendless how could young Roscius hope to escape the horrid punishment the Roman laws awarded for such a crime! None of the courageous senators of Rome dared step between the oppressor and his victim; nay, it is to be feared the examples of too many of them countenanced the enormity. Erucius felt so confident of victory, that he made scarcely any effort to secure it. His speech, it is expressly said, might have been spoken on some other occasion, † and having concluded it, he was chatting unconcernedly with those around him, paying no attention to what the young man was saying, who had now risen to address the court, till he hears him utter the word Chrysogonus. Thunderstruck (and his surprize is almost ludicrous, ‡) he finds that this young man whose insignificance had caused him to be overlooked, § when the usual speakers were secured, no other than Cicero himself, had presumed

* Roscius was obliged to have a guard even in the court to protect him. § 5. 13.

† Ex alia oratione. § 82. ‡ § 22. (60.) § § 21. (59.)

to undertake the defence of the destined victim, and brave the wrath of the redoubtable Chrysogonus, to whom messengers were immediately despatched to carry the intelligence. Noble and triumphant was the defence, though we see from almost every line of it that Cicero was quite sensible of the danger he was incurring, and indeed he appears to have found it prudent to quit the city almost immediately, and spend two years at Athens. Roscius was saved from the rack and the Tiber, but it does not appear that he ever recovered a foot of the estate. At what rate shall we value the liberties of the virtuous republic, as the miserable oligarchical faction loved to call it, where law and justice could be thus outraged with impunity and profit? Should any one be disposed to delude himself into the belief that this was a solitary instance in an extraordinary time, we will recommend to him the diligent perusal of Cicero, more particularly of his epistles, and we believe he will find the latter days of the republic replete with oppressions unparalleled in the worst days of the worst of the emperors. We believe he will find venality and corruption universal, from the consuls* downward, that bribery of a kind unheard of before or since (*noctes mulierum atque adloscentulorum nobilium introductiones* †) could be employed for the purposes of faction; that the election at Rome appears to have been occasionally determined by herds of voters brought up from Gaul; ‡ in a word, that the satirist's indignant exclamation,

————— Omnia Romae
Cum pretio ——— §

was at least as applicable to the times we are speaking of, as to any period of the history. We shall sum up this part of our subject in the words of Hooke :

“The triumvirs cannot be said to have made attempts on the Roman constitution or indeed on any legal authority or government. Anarchy prevailed. We have seen senators the most celebrated by historians for their patriotism, employing themselves in the infamous practices of corrupting judges, and suborning false witnesses: we have seen a daring ruffian threatening a full senate with destruction, and yet suffered by the senate, peaceably to go and put himself at the head of an army that was to effect that destruction; yet we have seen the same senate, assume a lawless power of putting citizens of the first rank to death without previous trial and condemnation: we have seen them presume to suspend a tribune of the people from the exercise of his office, and openly by a common purse practise that bribery || they had so

* Ad. Att. iv. 18, ad. 2. Prat III, 1. † Ad. Att. I. 16. ‡ Ad. Att. I. 1.
§ Juv. III. 183.

|| *Plerique pecunias contulerunt ne Catone quidem abnuenteeam largitionem e re-publica fieri. Suetonius. i. e.* That Bibulus might be able to bribe the electors and share the consulship with Cæsar.

often condemned as ruinous to the state. Cato, that stout champion of the laws, we have seen him a riotous magistrate violating the privileges of the tribuneship, in the person of one of his colleagues, and from hatred to Cæsar approving of bribery and corruption in the election of magistrates, after he had himself prosecuted Muræna for a breach of the laws in that particular, and lastly Cicero, the consummate patriot, pleading in defiance of his own reason and conscience, against punishing or even calling to account judges notoriously guilty of selling the most iniquitous decrees."

(To be continued.)

LITERARY AND SCIENTIFIC INTELLIGENCE.

Popular Exposition of the sacred scriptures, designed for the use of families, S. Schools and Bible Classes: Dr. Morris and Rev. C. A. Smith of Baltimore, propose publishing a work with this title. The well known character and ability of these gentlemen is ample assurance that it will be a valuable accession to our libraries. We insert their Prospectus entire, hoping that the work will speedily make its appearance. "The first volume, containing the gospel of Matthew and Mark is expected to be published about the first of June or July next. The plan of this work is in many respects new. The chapters are divided into sections, each section embracing a distinct subject; instead of having the texts arranged at the head of each page, each text precedes the exposition that belongs to it; at the close of each section or chapter are practical remarks designed to awaken profitable trains of thought; and at the bottom of each page are questions intended not only for Sunday Schools or Bible Classes, but also are useful exercise in the family circles when the scriptures are read morning and evening. The plan of this work, has been suggested by several popular German works of a similar character, particularly those of Starke and Brandt, both of whom are strictly evangelical in sentiment, and have displayed a profound knowledge of the word of God. But whilst the compilers have taken these works as their models, they have availed themselves of all the materials within their reach, and have not hesitated to make free use of Doddridge, Henry, Scott, Clarke, Rosenmüller, &c. The work will be adapted to general use, and it is believed it will find favor among all evangelical denominations.

TERMS, &c. — The Gospel of Matthew and Mark, will form a neat octavo volume, of clearly printed matter, containing about 300 pages, and will be sold at \$1 00 or \$1 25."

STEAMBOATS.—“Time and tide,” says the London Quarterly, “once waited for no man—now no one waits for them. Science has, at last, ended the quarrel which since the beginning had existed between fire and water, and by the union, or *belle alliance*, of these two furious elements, she has created that gigantic power—steam.” These vessels have not only made their way round the Cape of Good Hope to India, where the new power is regularly plying on the Ganges—they have successfully crossed the Atlantic. This voyage of more than 3000 miles is now regularly, and as a matter of course, made from London or Liverpool to New York, in the space of little more than a fortnight, so that we now begin to look for the news by the Great Western or the British Queen in the same way that we expect that by the eastern or the western mail. Arrangements are also said to be making for carrying on the trade across the isthmus of Darien, in connexion with the steamers plying on the Pacific ocean between Valparaiso and Panama, a distance of some 2500 miles; so that the voyage around Cape Horn, which has hitherto occupied upwards of four months, will be made in thirty days. In the Mediterranean steam vessels are used by Christians, Jews and Turks. They are also beginning to run regularly from India to England by way of Egypt, in defiance of the Monsoon, the current, the intricate navigation of the Red Sea, reducing a voyage of nine months to about as many weeks. The number of steamers radiating from London to almost every point of the compass, is scarcely credible. They run from the various ports of England to Calais, Boulogne, Havre, Dieppe, Granville, St. Malo, Dublin, Bordeaux, Rotterdam, Cologne, Mannheim, and to almost every town and village on the Rhine. On the continent of Europe they run regularly to Antwerp, Ostend, Hamburg, Zwolle, Amsterdam, &c., across the lakes of Switzerland and Italy, on the Danube and Po; from Drontheim to Hammerfest, far within the Polar circle, in latitude 70° —from Stockholm to Tornea the most northern town in Europe. But it is in this country steam has gained its greatest victories. Thirty years ago there was but one steamboat in the United States, now there are not far from 800! Mr. David Stevenson states that abreast of N. Orleans may be seen numerous tiers of steamboats, of gigantic dimensions, just arrived from, or preparing to start for, the upper countries, through which passes the Mississippi whose tributary streams it is said would in length twice encircle the globe. Mr. S. says, ‘at every hour, I had almost said at every minute of the day, they fire off their signal guns and dash away at a rate which makes me giddy even to think of.’ Steamers were first introduced on the Mississippi in 1811; and by 1831, 348 had been built for the navigation of the western waters.” The great North American lakes, or rather seas of fresh water, are covered with them—Lake Erie alone is traversed by 50 or more, each of which can carry from 200 to 700 tons burden.

POLITICAL CONDITION OF THE WORLD.

ENGLAND.—The rapid and steady extension of British power is one of the most remarkable events recorded in history. At the commencement of the christian era, the inhabitants of the British Isles were not only out of the pale of civilization, but almost unknown as a fragment of the great family of nations. Ten centuries later the Normans invaded and subdued it with as little ceremony or difficulty as we experience from the Indian tribes of our own (so called) territory. Several centuries later, the English had indeed begun to overrun France, where they held several dukedoms in right of their Norman conquerors, but they had not yet subdued Ireland, and Scotland was still an independent and rival kingdom. But since the seventeenth century, England has advanced with gigantic strides to a height of power scarcely paralleled. Her North American possessions, though diminished by the independence of the United States, still stretch over an immense extent of fertile territory; in South America she has several fine provinces, and some of the finest of the West-India Islands, with a population of upwards of a million, are her most devoted subjects. Having possessed herself of Southern Africa and established a colony high up on the western coast, she bids fair to acquire the dominion of the greater part of the continent. But it is in Asia that she has made the most astonishing acquisitions. Here her empire has extended from a single fort to the whole peninsula of Hindoostan, and east of that to Burmah, and west to—no one can say how far; her army is now on the borders of Persia, and the next step may be to push her conquests through that country to the banks of the Euphrates. We say nothing of the various islands from New-Holland to Malta, of which she holds possession, but the naval power by means of which she has been enabled to do this, is an arm of strength that has been acquiring strength every day. Of her internal affairs, we have not now room to speak, but it appears pretty plain that with a constitutional government, liberal administration (for even if the Melbourne ministry is ejected to day and a Tory one formed, the Whigs would come into power before a year had expired,) manufactures of every kind carried to perfection, and a commerce that carries these to every corner of the globe, her prosperity must be as great as often falls to the lot of mortals.

FRANCE—This country, which has for the last half century been rocked by the earthquakes of revolution, seems gradually settling down under a constitutional government. Louis Philip I. though so often threatened by the dagger of the assassin, and by the plots of the ultra-republicans on the one hand, and of the ultra-monarchists, the friends of Charles X. on the other, still manages to preserve his life and hold the reins of government with a steady hand. No doubt he is anxious to establish his own power even to the injury of the constitution he has sworn to support, but this is a matter now out of the question. Indeed the fact that he has had to change his ministry every few months and at last to form one headed by M. Thiers, shows that he understands his position, and feels that absolute power is now extinct in France. Yet that country is still suffering from the numerous evils introduced by civil dissensions and foreign wars, and it will be a long time before the ignorance and poverty of the great mass of the nation are removed. Still the elements of reform are at work there—they have security of person and property, liberty of religion and the press, and not a few enlightened statesmen and zealous christians, who may prove “the salt of the earth,” and purify and regenerate their countrymen. Having taken possession of Algiers, France has opened a colony in the northern part of Africa which will not only give an outlet to large masses of her restless population, but likewise increase her commerce and naval power, and ultimately make her mistress of the Mediterranean Sea and of all Northern Africa to the Great Desert.

RUSSIA, still pursues her aggressive and conquering career. Poland seems not only blotted from the list of nations, but almost emptied of its original inhabitants, thousands of whom are now shivering as exiles in the cold regions of Siberia, or pining as slaves in the damp and dreary mine. Turkey seems like a fascinated bird just ready to stand quietly whilst the insidious foe winds his folds around it. Persia is but little better off, and the hardy mountaineers of the Caucasus carry on a hopeless struggle against their oppressors who are only maddened by a resistance, which although partially successful, is altogether hopeless. Russia has been extending her limits on every side, ever since the accession of Peter the Great. She

now seems preparing to dispute the empire of Eastern Asia with Great Britain, her recent declaration of war against Khiva being regarded as merely a cloak for the collection of an army in the neighborhood of Afghanistan, and it is not by any means impossible that she might succeed in such a struggle. Should she acquire those immense and fertile realms, the cause of human freedom, and even of religious improvement, might almost be despaired of, were it not for the certainty that so unwieldy an empire, like all despotism centering in a single man, must ultimately fall to pieces.

HOLLAND and BELGIUM having at length submitted to the terms dictated to them by the great powers of Europe, return, according to the genius of their inhabitants, to the steady cultivation of the arts of peace. Belgium seems disposed to pursue a liberal policy in regard to religion. Holland is somewhat agitated by quarrels between the king and his loving subjects, in consequence of the former having accumulated an immense debt by his obstinate resistance to Belgium independence, and also for proposing, at an advanced age, to marry a wife, who, as a Belgian and a Catholic, is doubly odious to the Dutch.

GREECE appears to be in a very unsettled condition. The European correspondent of the N. Y. Observer, says: "Its king Otho, a poor German and a Catholic, was imposed upon the Greeks by the great powers of Europe. This king Otho, who was sixteen years old when he mounted the throne, and who did not even know the language of the people he was to govern, is in an unsettled position. The descendants of the Athenians and Spartans do not look upon him as their real king. The Russian party, which is powerful in Greece, is opposed to this prince, and labors actively for his overthrow. A conspiracy skilfully planned and reckoning accomplices of a high order, was to have broken out the 13th of last January, (the 1st of January, according to the Greek calendar.) The conspirators had taken the name of philorthodox (friends of orthodoxy) because they designed to compel Otho to embrace the Greek religion or to resign his crown. Orthodoxy was evidently only a pretext or mask of the conspirators. In reality they had political views, and if they hid them under the cloak of religion, it was because they hoped by this means to engage in their favor the priests and the people. The conspiracy was discovered. Many men of distinguished rank are in prison. They will certainly be punished, but this punishment will only serve to deepen the resentment against Otho. I may be deceived, but I believe that this petty king will sooner or later be forced to trace his way back to Bavaria."

TURKEY presents a very interesting spectacle. The reforming sultan Mahmood II. having, after a very unfortunate and stormy reign, during which he lost several provinces in the neighborhood of Russia and Austria, all Southern Greece, and to all intents and purposes, Egypt and Syria, having paid the debt of nature, and left his dominions to a boy of some sixteen years of age, his ministers seemed disposed to carry on the work which he left unfinished. Accordingly they have given something like a constitution to the empire, and promise equal protection to all ranks of subjects without distinction of descent or religion. Unfortunately, they are entangled by Russian policy which alienates them from those European powers that would prove their best friends, and there is reason to fear that this worn out despotism will only give place to the more vigorous and more hateful one of the Czars.

EGYPT, under the energetic government of Mehemet Ali, has assumed a place among the nations of the earth. After having been for centuries a mere province of the Roman, Greek and Turkish empires, and almost reduced to a desert by the destructive influence of Tyranny, it is now the seat of an empire as extensive as it ever was under the Pharaohs or Ptolemies. It has extended south to Abyssinia, across the Red Sea into Arabia, and east over Syria to the very banks of the Euphrates, and has a naval force superior to that of many European powers. European diplomacy is now exerting itself to keep him in nominal dependence upon the Turkish empire, to compel him to restore Syria and the fleet that has deserted to him, but there is no doubt that as long as he lives he will retain his acquisitions and transmit them to his family.

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Christian Union.

THE Psalmist could long ago say, "Behold how good and how pleasant it is for brethren to dwell together in unity,"* and even the heathen often philosophized on the strength and beauty of a band of "brethren who thought the same things." In every part of the world, as one would naturally anticipate, the professors of the same faith have been most closely connected, and predisposed to cherish feelings of mutual good will. The worshipers of the crocodile persecuted not one another, however much they might be disposed to wage war against their neighbors who venerated its enemy, the ichneumon. When Jeroboam put himself at the head of the ten tribes and determined to found a kingdom entirely independent of Judah, one of his first acts was to set up the golden calves, and say, "behold thy gods, O Israel, which brought thee up out of the land of Egypt." And his reason for doing so was the well known tendency of similarity of faith and worship to melt down all minor considerations, and make the people who possess them identify themselves with one another. He is represented as reasoning in this way: "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah." †

Can it be possible, then, that christianity has a different tendency? Is the religion of Jesus less amiable than that which it has superseded? Is it less adapted to unite mankind than any that might be selected at random from the discordant systems of polytheism, which, however they might war upon common sense, and the rest of mankind, still effected a peace among their own proselytes?—at least upon religious subjects. Can it be, that the religion of Jesus is literally intended "not to bring peace upon earth, but the sword," and that the gospel, worse than the seed sown by Cadmus, is to spring up into a crop of armed men who are first to do battle against all the rest of mankind and then exterminate each other by mutual slaughter? Is the christian shocked by such questions? Does he tell us that we very well know that the gospel message is "peace upon earth and good will to men," that we are to do good to all men, and especially to those who are of the household of faith, and that we cannot be his followers if

* Psalm 133, 1.

† 1 Kings 13, 27.

we forget that Christ has said, "A new commandment give I unto you, that ye love one another."?

True—but we are not speaking of christianity as it appears in theory, according to which it is to prove a remedy for all the evils that oppress mankind, who were to be united by it into one great family, and to act as the children of their "Father in heaven," whom they were to love with all their heart, and to show that love by doing good to one another. Nor do we speak of christianity as exhibited in the conduct of its first professors—of them we know even their bitterest enemies, their heathen persecutors, were compelled to say, "see how these christians love one another." We are also well aware that those bright luminaries of the primitive church, John, and Peter, and Paul, ceased not in all their letters and exhortations to inculcate this as a leading characteristic of the christian life: "*We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN;*" * "*love one another with a pure heart, fervently;*" † "*Though I speak with the tongues of men and of angels, and have not CHARITY, I am become as sounding brass or a tinkling cymbal.*" ‡ These men we know could not conceive of genuine piety apart from this spirit which acknowledges and loves the image of God wherever exhibited in the conduct of man, and gives the right hand of fellowship to all who thus establish their claims to union with him who "loved us even while we were yet enemies."

Such is the theory—such was the practice of primitive christianity; but our business is with the religion which now bears that name. Let us see the results which it develops in society. Does the church present one undivided front to the world and stand ready to do battle against it by common consent? Not at all. Christendom is very much like Jerusalem when besieged by the Romans under Titus. The inhabitants of that devoted city, arrayed in three hostile factions, only ceased to slaughter one another in the streets and in the temple, when their enemies threatened to batter down or scale their walls. Nay, we are even worse than the Jews, for they were ready to defend each other against the common foe, but we not unseldom take the enemy into the pay of our party in order to assist in crushing our brethren of the faith. No one need be told that the Papist would rather see the Chinese remain heathen, than that they should become Protestants, or that a Jesuit would not hesitate to slander a missionary whom he considered heretical, in order to have him expelled from a field of labor where there was every probability of his success. No one wonders at this—for the Romanist scarcely acknowledges the right of any one who doubts the infallibility of the Pope, to be called a christian. How much less deserving of reprehension, however, is the conduct of those sectarians in this land, and in every Protestant land, who

* 1 John 3, 14.

† 1 Pet. 1, 22.

‡ 1 Cor. 13, 1.

deal out their anathemas against all other denominations, representing them as in fatal error, denouncing their measures, doubting their honesty, ridiculing them in their individual and in their social character—and not merely speaking thus in private, but sending their libellous language to the press, upon whose iron wing it is borne throughout the land, and in whose undying tones it will go down to the latest posterity? Does any one ask, “what kind of alliances the churches form with the world against one another?” We reply this is done in various ways, but a few examples will suffice to exhibit our meaning. One church takes the *fashionable* world into its pay. It is almost ashamed to have a poor member in connection with it. Another addresses itself to the passions of the great mass of the community; pretends to be the ardent friend of certain classes and denounces all other churches as *aristocratic*. A third is under the influence of politicians, to whose dictation it will sacrifice a minister or an elder, a trustee or a deacon. Certain topics must not be discussed in the pulpit, nay, they must not be the subject of prayer in the lecture-room, because—*they are unpopular*. One church would have no objection to this being done, *if the other churches did so*, but as they do not, the matter must not be meddled with, *lest rival churches should gain at its expense*. And in this way, propriety, duty, conscience, are offered on the altar of the world.

No one will defend these gross and glaring outrages upon christian simplicity and charity. Still there are not wanting those who will most stoutly defend sectarianism, and even assert that it is a sacred duty to separate from and denounce all who do not exactly coincide with their peculiar views. ‘We are right,’ they say; ‘all others are in error; would you have us countenance error? Must we not come out and be separate from all errorists in doctrine or in practice?’ Who made one man a judge of another in these matters? What authority has any sect for saying that if any one does not believe and act exactly in accordance with their views he shall not have the right hand of fellowship? Do you answer that this is a duty inculcated in the word of God? No such thing. The word of God specifies the grounds upon which church-membership shall rest, and they may be briefly summed up in belief in Christ manifested by a life of obedience to his law, especially to the great law of love. But are these the grounds upon which sects are organized? Far from it. One has its origin in a belief in immersion as the proper form of baptism. Another must have three orders of clergymen. A third requires belief in unconditional election and reprobation. And a fourth requires its members to regard the atonement as limited. Now we would ask, where is there a single line of God’s word authorizing separation from a believer in Christ upon any of these grounds? It would be vain to search for such authority, and no one has ever pretended to adduce it.

Others, however, think that, although this is not scriptural, it is a dictate of common sense, and that only those who can harmonize in their views upon such matters, should associate as members of the same church. It is not a dictate of common sense, for if it were, civil communities would be cut up in the same manner into an infinity of governments. Some men prefer an absolute monarchy—some would have an aristocracy, others a democracy—these would have magistrates appointed for life, those would have them for a limited term of service. Yet all these discordant elements continue to co-operate with each other under whatever form of government may happen to be established, and no one is injured by his speculative views, if only a good administration holds the reins of power. And is the christian church less capacious than an earthly form of government? Is it possible that her arms cannot embrace alike the Baptist and Paedo-baptist, the Calvinist and Arminian, the Congregationalist and Episcopalian? But even if convenience do require that those whose views of doctrines and practices are essentially different, should form separate congregations, certainly this does not carry with it that they should separate themselves so as to hold no fellowship whatever, least of all that they should attack one another as enemies of that christianity which they alike profess, and upon ninety-nine points of which, out of every hundred, they accord. See how congregations of the same sect, which have been organized upon the simple ground of convenience, and not in consequence of some controversy, live in almost any of our large towns or cities. Do they watch each others movements with a jealous eye? Do they envy their prosperity or secretly rejoice in each other's distresses? Far from it. They sympathize with each other, and whenever necessary, come up to each others' help with warm hearts and liberal hands. And what is there to prevent those who differ in their views of disputed doctrines, or of external forms from doing the same thing? Nothing at all but their want of proper feelings towards one another as christians, or the want of that vital element of the christian life, sincere charity.

But a great many apologize for sectarian organizations and sectarian feelings by saying that "after all, this is not a great evil, but is, on the contrary, productive of much good." Nothing can be more fallacious than this argument, which is the popular one in the ordinary discussion of the subject. It is unsound both in its premises and in its conclusion. Sectarianism is a great evil, and even if it were productive of good, that would be no sufficient apology for a practice which is essentially wrong. It is wrong because it is a violation of that "unity of the spirit in the bond of peace," which the followers of Jesus are bound to keep. It is a great evil, because it has arrested the progress of the gospel, which even now, if the different denominations of the Protestant world would unite, might be propagated in every destitute neighborhood

in our land, and sent to every tribe of the heathen world. "Go ye into all the world," says Christ, "and preach the gospel to every creature;" and the various denominations of christendom go forth to propagate their tenets, extend their influence, and build their churches where the name of Christ has long been known, and where all the ordinances of religion are administered, whilst millions of the heathen are left to perish. Whole districts of country are without the ordinances of the gospel, because their inhabitants, distracted among a dozen of sects, have not the means of sustaining a ministry, or erecting a place of worship among them; whereas, if united, they could not only do all this, but might even assist in conveying the same blessings to others. Our missionary societies languish for want of funds and of men to act as their messengers, whilst the churches are elated by their wealth, and possessed of numbers sufficient and sufficiently qualified to plant the standard of the cross, aye, and to sustain it until triumphant, upon every island and continent, and in every tribe of the human family where it is yet unknown.—In private life, too, this is ever a source of bitterness. Not unseldom are the common courtesies of life denied to persons *because they belong to a different church*. Members of the same denomination associate together and form a circle—a clique of their own, into which neither piety nor talent (wealth is omnipotent) unstamped by their sectarian seal may intrude. This is more especially the case in our larger villages. But where the members of these hostile parties necessarily or casually come into contact with each other, it is as the meeting of Jew and Samaritan. Even the sanctity of the family relation—the intercourse of parent and child, of brother and sister, of husband and wife, is violated by this fell spirit. Crimination and recrimination, the attack and defense, are daily occurrences, and when the Sabbath dawns, instead of producing a cessation of hostilities, and inducing them to "take sweet counsel together and walk to the house of God in company," you may see them wending their different ways to church or meeting, house, kirk or conventicle, in order to collect fresh ammunition with which to carry on their warfare during the coming week.

Perhaps some cold-hearted churchman, who prides himself upon his practical character, may say that this is all very pretty theory, but that it can never be reduced to practice, and that we must therefore content ourselves with making the best of matters as they are. Human nature, he may add, has divided the church into sects, and human nature will keep it divided. Yes, we admit that human nature has caused these divisions, but it is *corrupt* human nature that has effected them, and as the gospel is to purify the human heart, the heart thus purified will heal the breaches of the church. So Paul understands the matter when he tells us, *

* Gal. v, 19—26.

“Now the works of the flesh are manifest; which are these, * * * hatred, variance, wrath, strife, seditions, (sects,) envyings. But the fruit of the spirit is love, joy, peace.—Let us not be desirous of vain glory, provoking one another, envying one another.” And the gospel had, and will have this effect. It did generate a spirit of brotherly kindness as well as feelings of universal benevolence. It was under this influence that the church at Jerusalem acted as though none of its members thought they had any private property, generously devoting every thing they possessed to the relief of their suffering brethren. And this principle is still energetic. It is this that in modern times has united so many denominations in the great work of publishing, translating and distributing the Bible to every dweller upon the earth. This, too, has brought them to co-operate in missionary and other benevolent operations. It is true that the growlings of bigotry have awakened the fears of some and drawn off others from these glorious enterprises, but as the christian community becomes more enlightened, these evil advisers and blind prophets will lose their influence, and it will be a universal feeling among christians, that it is not a sufficient ground of separation, that they have not precisely the same view of truths which they alike believe and reverence.

Meanwhile it is our duty to labor for the speedy establishment of this union,—how this may most effectually be done, we shall take another opportunity for discussing.

ON A REVISION OF THE AUTHORIZED VERSION OF THE SCRIPTURES.

Nothing short of a miracle could have enabled the translators commissioned by king James to make a perfect version of the Scriptures. At that time the text was unsettled, few of the manuscripts having been discovered and fewer collated. The researches of travellers and antiquaries had scarcely begun to shed light on intricate passages, by unveiling the influence which customs, arts, prejudices, state of society, and other circumstances exert on language. The import of single words, the laws of arrangement, and interpretation had not yet been determined, by a critical consideration of the text itself,—of the cognate dialects,—and of ancient versions and annotations. The very teachers had need that some one should teach *them* what are the first principles of scientific Philology.—It is not pretended, that any miraculous interposition insured infallibility to the authorized version. It can only boast of being a copy, with trifling alterations, of Tyndale’s New Testament,—and a compilation, with some amendments, from various versions of the Old Testament, which were then abroad in the

land. So little advancement had been made in biblical learning during the century previous, that a *new* translation would have been stigmatized as an *agere actum*, a wasteful and ridiculous excess.

Errors and inconsistencies from negligence of the royal commissioners, were early though rarely detected. Their sins of ignorance — more venial, but more manifold and manifest, — now stand in bold relief. If no doctrine is completely concealed, many are clouded and darkened; — synonymous words were deemed to differ in meaning, — useless and obscuring ellipses are frequent, — the division into chapters is faulty; — Stevens' careless and arbitrary chopping of chapters into verses *inter equitandum* is retained; — there are errors in arrangement; in rendering idioms; anachronisms; non-translations and mis-translations; attempts at variety by a sacrifice of sense. The details under these and similar heads have been collected by various authors, by Wemyss, Nares, Marsh, Crombie, Newcome, &c. They are pointed out in Lexicons, Grammars, Reviews, and Newspapers. They are exposed every Sabbath by most ministers who have attended to the original. — This defective translation has given a semblance of soundness to many erroneous interpretations, to many infidel objections, to many prooftexts in sermons and systems of divinity, which are really like the baseless fabric of a vision. It has produced and perpetuated ungrammatical modes of expression, sins against purity, propriety and precision, and thus increased the aversion of men of taste to evangelical religion.

In view of these, and similar deficiencies in the common versions of the scriptures, a revision has been proposed by many distinguished scholars, and appears eminently desirable. Not that in the spirit of the tyrant, who exacted the full tale of bricks while he denied one of their essential constituents, we would complain that a perfect translation was not achieved by men destitute of facilities, which were reserved for a later generation. Nor like that other despot, who demanded an interpretation, without giving the thing to be interpreted, would we blame the royal commissioners for errors, which may be traced to an imperfect text, or any other necessary imperfections in their knowledge. But we would have that done for them, which they did for their fathers, and which they would do for themselves could they now rise from their graves.

To adopt their own language, we wish “not a new translation, but of a good one, of one better, or of many good ones one principal good one.” Emendations of the *original* have been deemed necessary and have been adopted in the best editions for the use of professed scholars: are they any less important in the translation for common readers? Yet there are many who recoil with holy horror from adding to or taking from the words of this book, who, like the monk in Luther's day, insisted on saying *mumpsimus* for *sumpsimus*, because it was a blunder which had grown with his growth, — will not relinquish what they acknowledge to be error. Is

not this saying in the spirit of a pagan, we would rather err with the translation than be right with the original? It certainly reminds one of Pharisaical tenacity in clinging to the traditions of the elders.

A principal reason of the opposition to revising the authorized version is an opinion, that if there were one revision there would be many, that each sect would have its own, that no one like the present would be used in common by all evangelical denominations, that in gathering up the tares we should root up also the wheat with them. Were such a result *necessary*, a correction of the common version might not be now expedient, if it is ever expedient to follow a multitude in error, because they will not walk with us in the ways of truth. But is such a result necessary? Or probable? How harmoniously all orthodox denominations have co-operated in translating the scriptures into more than a hundred foreign languages. Does it follow that any attempt to emend the version in their own must be an apple of discord? They have concurred in alterations of the *original text* if authorized by manuscripts and versions; can therefore no jot or tittle pass from king James' bible without sowing discord among brethren?

What would be more easy and natural than to leave all matters of doubtful disputation, all controverted passages, as they now stand? The portion of holy writ which would be thus excluded from correction, in comparison with the whole, would be as the inequalities of surface on the earth to its entire diameter. As the latter occasion no perceptible error in astronomical calculations, so the former would not sensibly affect the value of the proposed revision. Much of obscurity, error, ambiguity, involving no doctrine not held by all; much indisputably indelicate, uncouth, obsolete, or ungrammatical, might be readily removed, without waking a signal-sound of strife. A version thus improved by a congress of the ripest scholars from every evangelical sect cannot be judged *a priori* more impracticable than the moulding of the old articles of confederation into the present constitution of our country by a national convention; nor would it be less likely to be welcomed by the christian community, than was that instrument to be ratified by the several states. If there was a Washington to mediate between clashing opinions in politics, is it vain to hope for a kindred spirit in Philology? The union of orthodox denominations, in retaining the version by king James' commissioners, has, in spite of its imperfections, prevented the general or extensive circulation of all others, whether by single individuals or by evangelical sects; — would their united support of an improved version be any less successful?

The impression from perusing a revision, perfected by all the aids of modern science, would be akin to those produced by reading the original. The experience of every student, on his turning to the New Testament after acquiring the faculty of reading it from

the study of the classics, can testify the nature of these impressions. There is an end of reading as though one read not, an end of spiritualizing in the sense of magnifying mole hills to mountains, the Slough of Despond becomes dry land, Doubting Castle is demolished, the lustre of truth seems like another morn risen on mid noon, the magnificent illusions of mystery are well exchanged for the sober realities of knowledge.

Results like these, it is believed, would follow from a judicious effort to accomplish, what was impossible two centuries ago, such a translation as will clearly convey to common minds in the nineteenth century the genuine truths of christianity. Shall the rust of antiquity, and the mould of ignorance forever dim the brightness, and blunt the keenness of the sword of the spirit? Shall the removal of such impediments be trusted to unconnected effort? Or shall it be essayed by the united wisdom, acumen, and labors of all?

M.

THE POLITICAL DUTIES OF MINISTERS OF THE GOSPEL.

THERE cannot be found, perhaps on the face of the earth, a set of men of the same degree of talent and acquirements, more adverse to leave what has generally been considered their appropriate sphere of action, than the protestant ministry of these United States. Their office has been invested with a sacredness which may not be touched by the polluting hand of the world; and sooner than abandon even a part of the duties of that office, or divide their time with any secular avocation, men have been known to feel the want even of the necessaries of life. Such men are worthy to be honored and held in remembrance by posterity, as they will surely be rewarded by the great shepherd and bishop of souls. The feeling which prompts to such praiseworthy self-denial and sacrifice, should be fostered and cherished with the most assiduous care. "No man having put his hand to the plough and looking back is fit for the kingdom of heaven."

But is there not danger, in guarding against temptation on the one side, of falling into the opposite extreme? In their efforts to preserve their consciences unspotted by the world, do not christians neglect to discharge imperative duties? I verily believe that the christian ministry in this country, through the fear of the popular cry of uniting church and state, and the vile slang of petty political demagogues, in many instances, neglect the political duties which they owe their country. These duties are as imperative in their demands and as important in their influence, as many which they make conscience of discharging to the very letter. Do not the people rule? And are they not integral parts of the people?

Are they not protected by the laws, in life, liberty, and the pursuit of happiness? And ought they not, with others, to be watchful over the interests of that government which throws its guardian care over them, and of which they are constituent parts? Most assuredly. And no considerations drawn from their office, or the spiritual nature of their duties, or the dangers to which they may be exposed, can have force sufficient to release them from the discharge of these political duties.

Again: The ministers of religion, so far as their influence extends, regard themselves, and are regarded by others, as the guardians of morality. This influence they exert by their personal example and by the proclamation of the truth. No one surely will pretend to say that they cannot go farther: that they shall be circumscribed by the limits just mentioned, whilst other professions are uncircumscribed? There is no law or power of custom which prevents, or should prevent a layman from putting forth all his energies in behalf of the spiritual sufferings of the world. On the contrary, when any are found thus doing they are hailed with joy as co-workers with all the great and good, and with the Savior himself in the glorious cause of redeeming a lost world. No more can the gospel minister be justly censured for discharging the political duties which he owes his country.

It is obvious that the laws of the land exert a powerful influence in restraining crime. This they accomplish directly by the sanctions with which they are accompanied, and indirectly by influencing public sentiment. Nothing is more certain, than that the laws of any land under a popular form of government, furnish a very correct index of public morality. Whilst they are the result of public sentiment, brought to bear on the deliberations of the legislative hall, they also reciprocally exert a reflex influence upon the great mass of the community. They are brought before the people daily in the office of the magistrate, and periodically before all the people in the quarter sessions and other courts. The peace and the quietness, the security and good order of the community depend mainly upon the co-operation of the laws with the ministrations of the sacred desk. Upon the character of our laws, then, and by consequence, upon the character of our legislators, the morality of our country will very much depend. I ask, then, has the minister of the gospel no duty to discharge at the ballot box?—Shall he permit the ignorant, and the profane, and the drunkard, and the debauchee, and the vile of every description to legislate not only for him, but for the whole country, by electing whomsoever they will, to the responsible office of legislator? These remarks are equally applicable to those offices, within the gift of the people, which are appointed for the execution of the laws. Nothing is more desirable—nothing ought to be an object of more fervent prayer to the throne of grace, than conscientious, faithful,

pious officers, to rule over us, to be a terror to evil doers and a praise to them that do well.

Again: By neglecting to use the right secured by the constitution, to discharge the political duties of active citizens, the ministry expose themselves to the danger of losing those rights. In this state they enjoy all the rights, privileges, and immunities of other citizens. In other states, especially in the Southern states, they are, to some extent, disfranchised. There are not wanting every where men so reckless of justice and common honesty, as to deprive them of all the rights of freemen if they refused to exercise those rights in *their* favor. That would be a glorious commentary on democratic principles and the rights of the people, when the most intelligent and virtuous and orderly (as acknowledged by all) are compelled to submit to the burthen of taxation, &c. and are denied a voice with the meanest and most degraded in the election of civil rulers.

It cannot be denied that the clergy are criminal in refusing to exercise their rights, and thus contribute to the impression prevalent in many places that they are disfranchised. It is not too much to say that if they continue to neglect obvious duty, as they will deserve to lose, so they will lose, what men in all free governments most highly prize, the privileges and immunities of freemen. The ignorance of some and the knavery of others, will contribute to deepen and extend the impression that a minister of the gospel ought not even to vote.

Again: The relation which this nation sustains to the ruler of the universe, loudly demands from the minister of the gospel, a deep interest in her moral character. When national sins thicken upon us; when the violation of God's law; when oppression and injustice are legalised, and when the justice of heaven will avenge these crimes upon us, surely there is no time to enquire whether every good man should not exert all his influence to remove the one and avert the other. May not the question be asked with propriety, are we a *christian nation*? Do our rulers recognise God and respect his law in their public transactions? Alas! one and another of the few christian landmarks to which our forefathers looked, as directing them to the great sovereign of the universe, are successively broken down, threatening to leave us in the darkness and danger of willful infidelity. Nations do not exist as such in eternity. The retributive justice of a righteous God, therefore, visits them on earth. For evidence of this, we need only look at sacred history confirmed by profane. If we are not, then, a nation fearing God and eschewing evil, upon what principle of justice or favor can we hope to escape? Of similar importance is the relation which we sustain to other nations of the earth. No set of men are more deeply interested in the horrors of war, than the ministers of the gospel. The consequences of war are so dreadful upon the spiritual interests of those engaged in it, and upon the

whole world, that they outweigh, for the time being, all other evils combined. Indeed war brings with it every other imaginable evil. Men talk about national honor and national glory; and they are willing to shed the blood of their fellow men to vindicate the one and keep the other unsullied. And what is national honor, but the honor of the duellist stimulating the whole nation; inducing them to regard their fellow-men of the same blood and under the same universal sovereign, as enemies; and driving them on with the fierceness and malignity of madmen to murder each other? And this is national honor! A field of mingled blood and mangled bodies, of shrieks and groans and imprecations—at the sight of which humanity shudders, and mercy weeps and veils her face!—Ought not ministers of the gospel to feel deeply interested in these things, and exert their influence to secure such a state of things as shall please God and prove a blessing to the human race?

What then, it will be asked, shall they do? I reply,

1st. They should pray in public and private that the blessings of Almighty God may rest upon this nation and upon the whole world. That we may have rulers fearing God and departing from iniquity. That they may be richly endowed with wisdom and heavenly grace, and conduct the affairs of this nation in accordance with the will of God and for the best interests of mankind.

2nd. To exhibit in the sacred desk, under the guidance of God's word, the character and qualifications of civil rulers.

And finally, to *vote* in accordance with the sentiments thus expressed; so that prayer and effort being combined may eventuate in the production of the desired result.

The writer is no friend to *political clergymen*. If he supposed that this attempt to induce the ministry to discharge their political duties with fidelity, would lead any one out of his appropriate sphere of action, or confirm any in an improper course already adopted, he would be the first sincerely to deplore it, and would be most active in arresting the evil. But no such consequences are apprehended. Political clergymen, in this country, are "rare birds." Such is the state of society, such the moral feeling in the community, that this hybrid sort of character cannot be of long continuance. The clergyman is speedily merged in the politician, and the politician very soon ceases to be a clergyman. He is regarded with little favor, either by his brethren in the ministry, or by the people of his charge. A leader of a faction, or a partisan in politics, he ceases to be a minister in *holy things*.

Some such men there have been and continue to be in the church. The world, correct no doubt in the judgment formed of them, pronounces the verdict of excision from the church for want of spirituality. We have no sympathy with such men. They have returned to the flesh-pots of Egypt, whilst Israel is passing through the wilderness journeying towards the promised land.

But surely when we seek to be conscientious in our obedience to the laws of the land, we are in no especial danger of becoming politicians. There is nothing in the character or prospects of the politician, nor yet in the society with which he must needs associate, so very fascinating, as to lead a minister of the gospel, even with a moderate degree of spirituality, out of his appropriate sphere of ministerial action. The scenes witnessed at every election and during the progress of the whole electioneering campaign are sufficiently disgusting to nauseate less sensitive minds than those which clergymen ought to possess. It is to prevent the recurrence of such scenes that we would have the influence of the pulpit and the private influence of the good man enlisted. It is to put down the vulgarity and profaneness, the intemperance and rioting, the deceit and fraud which are so notoriously practised, that we would have him "lift up his voice like a trumpet and spare not." We would have placed before the people once and again, the dreadful consequences *to the nation* of vice and immorality, and the certain ultimate downfall of every government that does not fear God and depart from all iniquity.

THE PILGRIM.—A SKETCH.

Is it not strange that heaven's best gift to man,
 Th' immortal mind, designed with searching eye,
 Wisdom divine in nature's charms to scan,
 And, spurning all that's mean and base, to fly,
 On mighty pinion up to realms where truth
 And virtue dwell, in never changing youth :

Is it not strange that this immortal mind
 Should ever yield to passion's lawless sway ;
 Should, like a ship unmoored, before the wind,
 Its rudder lost and compass, dart away,
 And headlong rush along life's stormy sea,
 And heaven's true light, and human counsel flee ?

Sad is the thought that man's undying part,
 Should ever thus be from its moorings riven,
 And from the soul's sheet-anchor ever start,
 Which heaven in truth and conscience' power hath given.
 And O ! how wild and devious is the path,
 Which thus conducts the soul to endless wrath.

Is it not stranger still that human mind
 Should e'en in virtue's cause be led astray,
 Should fail, with light of truth from heav'n, to find,
 'Mid life's distracting scenes, that golden way,
 That leads, alike remote from frenzied zeal,
 And guilty scorn, to Zion's holy hill ?

Is it not strange that they who love the cross,
 Who love the truth that beams from sacred page,
 Who, for the Saviour's sake count all for loss,
 That dazzles youth, misleads the man, torments old age,
 Should fail to see aright that upward way,
 Living and true, that leads to endless day?

Yet so it is : for who hath never heard,
 Of blind fanaticism's wild conceits?
 How men, by zeal unchasten'd led have err'd,
 And sought, by self-inflicted pains, and feats
 Of arduous toil, to free themselves from sin,
 And sainted name, or martyr's crown to win?

Others have left their homes, with sackcloth girt,
 Barefoot to wend their weary way afar,
 To scenes where once the Saviour's voice was heard,
 Where in the garden, on the mount, the star,
 Which on our world of wo in brightness 'rose,
 For ever seemed to set, 'mid nature's throes.

The shoulder graced with crimson cross, the hand,
 Grasping a knotty staff, the wanderer brave,
 Friendless and lone, hies to that distant land,
 To weep and worship at the rock-hewn grave,
 Whence rose anew the Sun of truth and grace,
 To set no more on our benighted race.

Behold him then, the Pilgrim, taking leave,
 Afar from friends and native soil to roam :
 He recks not whether those who 'round him grieve,
 Shall e'er again embrace him in the home,
 Where, in fair Arragon's delightful clime,
 His early years were spent, to manhood's prime.

He scorns the rest and safety of the bark,
 That plows its furrow on the midland main ;
 O'er mountains wild, along abysses dark,
 Unshod, he journeys, heeds no toil nor pain :
 Nature or charity his food supply,
 His drink the brook, his canopy the sky.

And on he wends his way. The cheerful Gaul
 Calls the lone wand'rer to his simple board ;
 The Alpine shepherd, though his store be small,
 Gives what he has, with milk in hollow'd gourd ;
 The peasant, on the banks of mighty Rhine,
 Revives his strength with sweetest, new-made wine.

And on he toils. The Lombard's mountain-glens,
 Where deeds of darkness oft are done, are pass'd ;
 The proud Hungarian's smiling hills and plains
 He now, with fond regret, is leaving fast :
 For here he leaves the soil of christendom,
 And yonder towers of Belgrade's mosque the dome.

One sadly lingering look he casts behind,
 His heart beats with delight, his eye grows dim,
 At the sweet mem'ry stealing o'er his mind,
 Of kindly deeds, by christian hands, to him,
 A stranger, done. But warmest is his praise
 Of woman's gentle care and tenderness.

Patient he meets the haughty Moslem's scowl,
 And meekly hears him curse the christian hound;
 He wraps him closer in his russet cowl,
 In prayer, to still his wrath, the spell he found:
 And on o'er Hemus' heights, through Adrian's plain,
 He seeks Byzantium's tow'rs on eastern main.

Disped, and hooted at, and spit upon,
 But undismay'd, he seeks the ample quay,
 Trusting that of the church some gen'rous son,
 In christian ship, will waft him o'er the sea:
 Nor hopes in vain: for now on Joppa's strand,
 Behold him kneel, and kiss that promised land.

And now his journey's aim so nearly won,
 He 'gins the days, the lagging hours to count,
 Hies swiftly o'er the plain of Ajalon,
 And now his foot hath clomb a rugged mount—
 Sweetly the setting sun's expiring light
 Greet the lone pilgrim, and bids all good night!

But no, no longer lone. For, who are these,
 Like him with cowl and cross and staff, around,
 Bending, 'mid sighs and tears, their reverent knees,
 Or hymning forth of praise the swelling sound?
 Yes, Pilgrim, yes, 'tis calv'ry's holy height,
 And brother pilgrims greet thy raptured sight.

Is it for me to paint the Pilgrim's joy,
 To tell how there he joined in praise and pray'r,
 Or how he followed up the sweet employ,
 Of seeking all the hallowed places, where
 His lov'd Redeemer spent his latter days,
 And Joseph's tomb, His dying love displays?

Is it for me to tell how e'en the walls,
 And stones of Salem, in his ravished soul
 Sweet musings raised on all the gracious calls,
 Which there, with eloquence divine, once stole
 Upon the ears of unbelieving foes,
 Or to the humble heart brought sweet repose?

Is it for thee, with curious eye, to pierce
 The dark seclusion of his midnight rounds,
 While penitence and inward anguish fierce,
 Drive him to seek a balm to heal his wounds,
 By prayers strong and penances severe,
 And cries that smite with dread the wakeful ear?

Ah, no ! poor Pilgrim, lone, and sad, and wan,
 Thy tale of sorrow shall no mortal know ;
 But when from earth's hard toils and woes thou 'rt gone,
 I'll teach the willow and the cypres grow
 On that retired spot, where on the slope
 Of Calvary, thy ashes rest in hope.

I saw him come and go for many days,
 And steal at night-fall through the busy throng,
 Wrapped in his thoughts, and heedless of the gaze
 Of brutal Moslem, or of deeper wrong ;
 The garden and the mount, the sacred tomb
 Still saw him to his lonely vigils come.—

But though I noted that reviving joy
 Began to set his tortured heart at ease,
 To light the fires of his darksome eye,
 Announcing the return of inward peace,
 I marked, alas ! how on his hectic cheek
 Death told where soon that pilgrim I should seek.

'T was Easter-eve. But, from my wonted stand,
 I missed his gaunt, emaciated form :
 Black clouds with darkness fast bedeck'd the land,
 And lurid flashes lighted up the storm.
 Ah ! Pilgrim, where rests now thy feeble head ?
 'Mid nature's scowls, is now the earth thy bed ?

The sun rose brightly on the blessed morn
 Of our Redeemer's resurrection-day ;
 I sallied forth to seek that wand'rer lorn,
 And up to Calv'ry's summit bent my way :
 And, prostrate on the spot where Jesus bled,
 As when he pray'd, I found him, cold and dead.

And shall we harshly judge this erring man,
 Who thus, in self-sought pains, for mercy strove ?
 Ah ! no :—shall we with human measure scan,
 Who mercy need ourselves, God's mighty love ?
 'T is his to judge, whose eyes are just and pure,
 And ours, to make our own election sure.

What though he built but stubble, wood and hay, *
 On the foundation firm in Zion laid,
 The day shall come, the bright and glorious day,
 When all his works shall manifest be made.
 Hope we, the while, that e'en though as by fire,
 He shall be saved from God's consuming ire.

* See I. Cor. III. 12—15.

HISTORY OF THE MOGULS.

(DELIVERED BEFORE THE COLUMBIA LYCEUM.)

IN contemplating the history of mankind, the first thing that strikes the most superficial observer, is, that it seems made up entirely of a series of wars, conquests, and mutual injuries, and that those periods which furnish the most copious materials for the historian, are precisely those in which man has suffered most at the hands of his fellow-men.

But when we come to examine more closely these frightful events, we shall find that like their analogous phenomena in the physical world, they are either of very brief duration, or are but the precursors of salutary and necessary changes in the aspect of human affairs.

Thus the conquests of Alexander were like a whirlwind sweeping rapidly over the world, producing terror and distress in its brief career, but leaving behind no traces of destruction which a few years of prosperity were not sufficient to efface.

In the more gradual and extended conquests of the Romans, we behold the steady overflow of the Nile whose turbid and tumultuous waters spread fertility over an exhausted soil, as the Romans carried the benefits of civilization and regular government to the bounds of their empire. And when that empire was overthrown by the fierce tribes of Germany and Scandinavia, we find that the result of these conflicts was to infuse into the sensual and enervated nations of the south, a more healthy and vigorous tone of morals and intellect, like the freshness and salubrity which thunder-storms impart to the sultry atmosphere of a summer's day.

But strongly contrasted with all these is the history of the nation we are about to consider. In the career of the Moguls, we see not the fertilizing flood or the invigorating tempest, but the terrible eruption of a mighty volcano, blighting, burning, and overwhelming with irretrievable ruin, all that lay within the reach of its fiery and resistless billows.

In order to elucidate the history of this terrible people, I must first call your attention to the geography of the country in which they originated, known among geographers as the great plateau of Central Asia. The first object that arrests our attention is the magnificent Bogdo, the highest mountain in the world, crowned with eternal snow, rising in the very centre of Asia, and forming the apex of that great continent. From this point there extend westwardly several chains of mountains, which, uniting as they approach Lake Aral, gradually fade away into those high plains known as the steppes of Tartary.

Similar ranges extend to the south and south-east, gradually subsiding into an elevated and barren plain known as the Desert

of Cobi, or Shamo, which extends from the sources of the Indus to those of the Seghalien, along the northern frontier of Thibet and China. Other ranges go off towards the east and north-east into Siberia and Manchooria. Among these mountains and extending southward to the borders of the desert, are immense plains watered by the numerous branches of the Obi the Yenisee and the Seghalien, which, after traversing the plains, collect their waters into five grand columns, and bursting through the Altai or most northern chain, pursue their way to the northern and Eastern Oceans, precisely after the manner in which our own Alleghanies are pierced by the Susquehanna.

These immense plains are fertile and well adapted to the pasturage of cattle, and here we find the primitive home of a people, who nursed, in the peaceful employments of shepherds and drovers, those tremendous energies which desolated Asia and spread the terror of their name to the remotest bounds of Europe. Like that of all the elder nations of the world, the early history of the Moguls is lost in obscurity—and facts and fable are so blended in their traditions that we seek in vain for materials to dignify with the name of History. In common with most northern nations, they trace their descent from Japhet, whose son Turk they say was the common ancestor of the Tartars and Moguls, and nothing but a series of petty wars between these kindred races is to be found in their annals until the year 1163.

At this time we find the Moguls occupying a small tract of country around the head waters of the Seghalien or Amoor. The residue of these extensive plains was occupied by the kindred and more numerous tribes of Tartars, who, under the government of their respective chiefs, had long enjoyed that kind of natural liberty, which in every country we find to have been the birth-right of virtuous and undegenerate man.

But long before this period, the Tartars had forsaken the practice of those simple and manly virtues, out of which their liberties sprung, and by which alone they might have been secured. Though not sunk, like their southern and more wealthy neighbors, in luxury and effeminacy, yet they had become fierce, quarrelsome, dishonest and covetous, and ready for the yoke and discipline of the first military leader who could lead in turn to conquest and plunder.

In all ages and in every clime, from the days of apostate Israel, to the more recent example of Imperial France, the cry of degenerate humanity has been, "Give us a king to go before us that we may be like other nations," and heaven in wrath or in justice has answered their prayer: out of the vices of Rome arose the throne of the Cæsars; from the crimes of England and France sprung the sword of Cromwell and the sceptre of Napoleon, and over the heads of the guilty Tartars was soon to wave the dripping sword of their conqueror—the bloody and remorseless Temugin.

The first hero of the Moguls was born in 1163, and by the death of his father succeeded at the age of thirteen to the government of a number of Mogul tribes, amounting to thirty or forty thousand families. About two-thirds of these immediately revolted, and Temugin fought a battle with the rebels, from which he was obliged to fly. He took refuge with Vang Khan, better known as Prester John, Khan of the Keraites, a numerous assemblage of Tartar tribes residing north of China. Vang Khan made him his general, and with his assistance he soon conquered his rebellious subjects, whom he punished with the most remorseless barbarity. This happened in the year 1201. Vang Kahn now became his enemy, and endeavored to destroy him by treachery, and afterwards to surprise him, but was defeated by the vigilance of Temugin, who surprised him in his turn, routed him, and now began a war which soon involved all the Tartar tribes from China to the Volga. During four years of savage warfare, Temugin was victorious over all who opposed him, and in the sack of the city of Cashin and massacre of its garrison, all resistance to his authority ceased, and in the spring of 1206, in a general diet of the Mogul and Tartar princes, he was solemnly proclaimed by the title of Zingis Khan, or the supreme Khan, Emperor of the Moguls and Tartars. Master now of all the pastoral world and ruler of millions of warlike shepherds, he began to aspire to the dominion of the whole world. He began with China.

At this period the country now known as China proper, was divided into three empires. The first, or North-east, was called the empire of Kin, and governed by a Tartar tribe of that name, who had invaded China and conquered as far south as the mountains which divide the Whangho from the Kiang comprising the provinces of Pechelée, Shantung, Hoang, Shansi, and a part of Shensi. The western part of Shensi, together with the habitable country between Shensi and the desert, was called the empire of Hya, governed by a Turkish prince who had invaded and conquered it from the west. The southern part of Shensi, with the remaining nine provinces, still adhered to the native Chinese emperors of the Dynasty of Song whose capital was at Hongcheu.

The ancestors of Zingis had been tributaries to the Chinese, and Zingis himself had once paid tribute;—he now sent an embassy demanding its repayment, and on being refused, as he most probably wished and expected, he immediately invaded China with an army of near half a million of men, in the year 1212. Entering by one of the gates of the great wall in the province of Shensi, they quickly spread themselves over the adjacent provinces—90 cities were stormed or starved by the Moguls; the Chinese army of 300,000 men was defeated in three bloody battles, in one of which the earth was strewn with dead for upwards of 12 miles, and to complete his barbarity, Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents.—

After wasting the whole country North and East of the Whango in the fall of 1214, he sat down before Peking; instead of assaulting the city, he offered terms of peace which were accepted, and with 1,000 captives, 3000 horses, and a large amount of gold and silk, he retired to Tartary.

As soon as he was gone, the Emperor removed his court from Peking to Caifoy in Honan, which so offended Zingis that he returned and laid siege to Peking. After a siege of nearly a year, during which the inhabitants were reduced to the utmost distress by famine, the Moguls introduced a mine into the very centre of the city, which blew up a great part of the town and set fire to the palace which burnt for thirty days. Leaving Peking in ruins Zingis entrusted the war to his general Mutruti, and turned his attention to his schemes of conquest in the west.

It would exhaust the time and patience of our readers, were we to relate all the details of the war which followed the departure of Zingis. It is sufficient to say, that after a bloody and protracted struggle, which extended beyond the life-time of Zingis, during which the Chinese fought with a bravery and self-devotion, which inspires our esteem, while their ill-fortune merits our pity, after destroying hundreds of cities and hundreds of thousands of lives, the arms of the Moguls were every where successful, and the whole empire of Kin submitted to the authority of Octai, the son of Zingis, in the year 1234. But the Moguls were not satisfied with the possession of Northern China. They soon picked a quarrel with the Southern Chinese, and in 1235 invaded their country with five hundred thousand men.

The Southern Chinese fought with even greater bravery than their northern brethren, but nothing could withstand the determined fury and overwhelming numbers of their foes. Though often defeated and sometimes with immense slaughter, they still returned with recruited numbers, driving the unfortunate Chinese from city to city, each of which was defended with the utmost desperation. At the siege of Ho-chen in Kiang Nan, the Mogul emperor, Mengo, grandson of Zingis, was killed, and his army cut to pieces, 1259. At Fan-ching, in Sechuen, 1273, a Chinese officer with only one hundred men (after the Moguls had gained the walls and gates of the city) fought from street to street, slaying incredible numbers of Moguls, and died at last among the ruins of the city.

This devoted people maintained the conflict during forty-three years, disputing every inch of ground, and yielding at last to the superior numbers of their remorseless adversaries. At length the imperial family and their ablest generals being all either killed or captive, the whole Empire submitted to Cublai Khan, grandson of Zingis, in 1278. This emperor immediately turned his attention to other conquests—he attacked Thibet, Tonquin, Pegu and Bengal, conquering part and laying the rest under tribute. He then embarked on the ocean in 1,000 vessels, and landed in Borneo,

and though he returned with immense booty, he was still dissatisfied that the savage king had escaped him. He then returned to the north, attacked and conquered Corea and attempted Japan, but his fleet was shipwrecked, and the lives of 100,000 Moguls and Chinese were lost in this fruitless expedition.

(To be concluded.)

SONG OF AUTUMN.

BY W. R. MORRIS, ESQ.

'T was the twilight of Autumn, the dews were descending,
 And a few pallid stars glimmered faintly on high ;
 The shadows, o'er mountain and valley, were blending,
 And the last gleam of sunset had fled from the sky.

All lonely I stood, while the dead leaves before me,
 And the breeze, and the river swept hoarsely along,
 When slowly the soul of the season came o'er me,
 He came, and declared his dominion in song.

He bent o'er his harp-strings, and low was the measure,
 And wild, and unequal, to which they gave birth ;
 For it seemed to be mingled of sorrow and pleasure,
 And a strange note of fear which was not of this earth.

He sang of the past, and the tones of past voices,
 Of the weakness of faith and the darkness of fate,
 And man, the poor exile, who weeps or rejoices
 As the waves that sustain him are low or elate.

He touched on love's raptures, he dwelt on its sorrows,
 He told of hope's guile, and the sternness of truth ;
 How youth but exists on the bliss which he borrows,
 And age loathes the dregs that are left him by youth.

But still, at each ending, some notes would be taken
 Which came like the prelude of birds in the Spring ;
 For it whispered of lands where fresh youth should awaken,
 And hope soar again, on a fetterless wing.

Oh ! I ne'er can reveal — I have never revealed them—
 The feelings which harrowed my heart to its core ;
 But 'tis tears, if they found me again, I should yield them,
 And tears, when they fled, that I felt them no more.

AN ATTEMPT TO ELUCIDATE CERTAIN PASSAGES OF
ROMAN HISTORY.

AUDI ALTERAM PARTEM.

(No. II.)

THE condition of the provinces was even worse than that of Rome. The patriotic Patricians (*Les Bachas de la Republique*) considered the provinces as delivered over to their tender mercies, and they squeezed from the impoverished provincials what they squandered at Rome on the shows of the Circus: and the system possessed this peculiar advantage over the Pachaism of Turkey and the Satrapism of Persia, that every year sent a new tribe of thirsty blood-suckers, and the rapacity of each was in inverse ratio to the length of his reign. "Which of you has not heard," says Cicero, addressing the Senate; "which of you does not know that the Achæans are paying every year a vast sum of money (*ingentem pecuniam*) to L. Piso? That the tribute and the harbor-dues of Dyrrachium all go to this one man? That the city of Byzantium, though of unblemished fidelity, has been treated by him like a hostile city?"* Like a hostile city, indeed, for it appears that he had stripped it of every thing valuable even to its statues; and when he could extort no more from the poor citizens, he quartered his troops upon them, selecting such officers as he believed would be the most diligent ministers of his crimes and his avarice. Rapine, murder, and brutal violence, were let loose upon the miserable people, and virgins of the first rank were compelled to commit suicide to escape a greater evil. † Ariobarzanes, king of the little country, Cappadocia, whom Cicero calls an extremely poor king, was obliged to pay Pompey alone 200 attic talents, in six months, about 36,000 dollars per month, ‡ and Pompey was only one of the leeches which were feeding upon him, but as he was expected to pass shortly on his way to the Parthian war, his claim required more immediate attention; indeed to take precedence of all except that of the prince of oppressors, the patriot Brutus.

Look at Cicero's account of his own province, Cilicia. He describes it as utterly ruined; § he says that Appius had bled it to death before he delivered it to him. || On his entry he heard nothing but groans and lamentations; that the taxes could not be paid, that their goods were already sold; ° Laodicea, Apamea, Synnada, all united in the cry. The wealthy cities were ready with

* *De Prov. Cons.* 3.

† *Nobilissimas virgenes se in puteos abjecisse, et morte voluntaria nefarian turpitudinem depulisse.*—*Ibid.*

‡ *Att.* vi. 1.

§ *Att.* v. 16.

|| *Att.* vi. 1.

° *Att.* v. 16.

their accustomed bribes, that the licentious soldiers might not be quartered upon them; the people of Cyprus alone brought 200 talents (214,000 dollars,) which Cicero, to their unbounded astonishment, refused.* We might multiply instances, but let these suffice; and now let us ask, how long this miserable state of things was to continue—how long was the world to groan under the iron rule of these selfish despots? Well might Cicero exclaim, it were better to dwell with the wild beasts of the field. But the days of their oppressions were numbered: the world was ready to exclaim,

“A thousand tyrants who can bear?
Let one our ruler be”—^o

their yoke must be broken, their course was run; “the time was come and the man.”

This was the government of which Cæsar deprived mankind; this was the liberty which the patriots of Rome desired to see restored; to obtain this liberty they committed an enormous crime, but followed it up by such egregious folly, that their plot utterly failed, and entailed deserved ruin on every one concerned in it.

We shall not now stop to examine the acts of the first Cæsar's government; we have at least pretty clearly shewn that it could not well be worse than that which it superseded. Indeed it was essentially popular, gave to the people as much freedom as the people were fitted to bear: “There were, it may be, swords, but they were hidden, nor were they so numerous,” † is the judgment of his enemies. Let the reader observe that he was the first who ordered the proceedings of the Senate to be published, ‡ and then ask himself whether this was the act of a tyrant. Let the tyrant be shewn who ever ventured on such a step; nay, it is the very essence of tyranny to shroud itself in darkness, and his more politic successor soon found it advisable to stop the publication. § Even at the present day, in one of the first countries on the globe, a country proud and jealous of its liberties, the publication of the proceedings of the legislature is a license connived at by the government; which the government could not indeed prevent, contrary, nevertheless, to express statute. The characters of all the assassins of Cæsar are given up without controversy, except that of Marcus Brutus, but he has been belauded and bepraised from the days of the veracious Plutarch to the present time. We will then leave the small fry and point out a few of the amiabilities of this Triton among the minnows.

The island of Cyprus, it has been already said, formed part of Cicero's province of Cilicia, || and when he was about to enter up-

* Att. v. 21. † Phil. ii. 42. ‡ Suet. Vit. Jul. 20. § Suet. Vit. Oct. 36.

|| When Cyprus was reduced to the form of a province, the king Ptolemy, who had committed no offence, was seated on his throne, in all the insignia of royalty, and sold at public auction! Cato (*perfectissimus ille Stoicus*,) was sent to see this done!

ο Ουκ αγαθον πολυκοιρανιη· εις κοιρανος εσαυ.

on his government, Brutus very earnestly commended to his care two of his own friends, M. Scaptius and P. Matinius, to whom a sum of money, he said, was due from the Salaminians in the island. Scaptius accordingly visited the pro-consul in his camp, who promised, for Brutus' sake, to see the money paid. Scaptius returned thanks, and begged Cicero to bestow on him the office of præfect. This Cicero refused, telling him he had resolved to give no such charge to any who had business in the province, but if he sought the office to enable him to recover the debt, he would himself take care it should be paid. Appius, Cicero's predecessor, had given this Scaptius the command of some companies of horse, for the express purpose of enforcing payment from the Salaminians, and Cicero, to the great displeasure of Scaptius, commanded the soldiers to quit the island; but that he might keep his promise, when the Salaminians and Scaptius with them, had come to Tarsus, he gave a peremptory order that the money should be paid.—Cicero refused to listen either to the arguments of the men, or their complaints of Scaptius, even begging of them, as a favor to himself, to pay the money, at the same time telling them he would otherwise enforce the payment. They did not refuse; they even said they would pay Scaptius from what they had been accustomed to give the prætor, which Cicero had refused to receive. All were therefore agreed, and it remained but to calculate the amount due; when it appeared that Scaptius demanded 4 per cent. interest per month of 30 days, i. e. 48 *per annum*. Cicero was astounded, for he had limited the rate in his province to 1 per cent. per month with annual renewal, and this we should think pretty good interest when at Rome the ordinary rate seems to have been one-third of it.* It was accordingly satisfactory to the most grasping usurers *acerbisimis fœneratoribus*, † but not to Brutus, who had procured several different *acts of the Senate!* to legalize this monstrous claim of his worthy friend. Scaptius finding Cicero inexorable, drew him aside and told him that he would consent to take the 12 per cent. instead of 48, but that the Salaminians supposed the debt to be 200 talents, that it was really a trifle less, (*paullo minus*) and he begs Cicero to take the reckoning at 200, and this violation of justice was not beyond the elasticity of even Cicero's conscience. He agreed to the proposition; but on enquiry, it appeared that the Salaminians had kept their accounts too well to permit their being thus cheated. They stated the debt to be 106 talents, a trifle less certainly, the difference amounting to very little more than 100,000 dollars. Scaptius was clamorous; but on their all sitting down and making the calculation in Cicero's presence, the Salaminians were found to be in the right, and they were desirous to pay the

* We find it on one occasion suddenly rising from the *triens* to the *bes* i. e. from 4 to 8 per cent. — Att. iv. 15.

† Att. vi. 1.

‡ Att. v. 21.

money at once. Scaptius begged Cicero to leave the matter as it was, and, although he and all present, exclaimed against the man's impudence, the request was granted: the Salaminians were even refused the privilege which they solicited of depositing the money in a temple.

But the question was not to rest here. Scaptius, some time after, brought to Cicero a letter from Brutus, in which he declares the money to be his own, (this he had before concealed both from Atticus and Cicero,) and asks Cicero, in an arrogant, uncivil style, to make Scaptius præfect. Cicero repeats his former declaration, adding that above all men he would give no such office to Scaptius; for with the before mentioned companies of horse, which Appius had placed under his command, he had imprisoned the senators of Salamis in the Senate house till five of them were starved to death! *

But Brutus had another affair † for Cicero to negotiate. The very poor king of Ariobarzanes, who has been already mentioned as having to pay Pompey 200 talents, was indebted also to Brutus, and although he had obtained within the year 100 talents, 107,400 dollars, while Pompey was put off with promises, he yet was not satisfied, and Cicero, to gratify his rapacity, ceased not to worry Ariobarzanes with letters, declaring that the distance prevented his doing more. ‡ Brutus was wonderfully persevering where money was to be got: king Deiotarus was enlisted in his service and added his embassies to Cicero's letters, but the ambassador's report was "no effects," and Cicero's deliberate judgment is, that "both king and kingdom had been pillaged till they had nothing more to lose!" §

These were the glorious doings which Brutus called liberty! These the good old tory times which Brutus and his coadjutors wished to recal. It was the putting an end to these jolly days which pointed their daggers against Cæsar. Had he, like Pompey, been willing to abet their oppressions and share with them the spoils of the groaning provinces, to starve obstinate senators to death, and visit friendly cities with the worst horrors of war; to run riot over the necks of prostrate kings, and force the last drachma from their coffers, he might have lived and grown fat upon the plunder of the world; but because he refused to do this, because he espoused the cause of the oppressed against the oppressor, he fell under the murderous steel of these disinterested men, whom his mercy had spared and his generosity enriched. || But we repeat, it is not our object to give a history of the times. It is enough for us to call attention to the question; let each one ex-

* Att. vi. 1.

† He seems to have had many even in Cilicia, and to have given Cicero a list of them.—Ibid

‡ Att. vi. 3.

§ Att. vi. 1.

|| Dio. ii. 9.

amine for himself, not the oft told tales of the *servum pecus* who are ever ready to take up the current opinion, because they are thereby saved the toil of thought, the labor of research, but the rich mine of historical materials which Cicero's letters afford—letters written at the moment, bearing the impress of truth, expressing most naturally the vivid feelings of a principal actor in the events related; their diligent study cannot be too often or too strongly urged upon the reader, as they are in truth almost the only guide for the stirring period in which they were written. Genuine beyond dispute and of the highest importance and authority, what lamentations should we not have heard had they perished; croakings louder and more dolorous than for the lost decads of Livy, from men who have found it easier to repeat their raven note for the irrecoverable, than to make a proper use of the treasures that are left.

(To be continued.)

MURDER OF MESSRS. WILLIAMS AND HARRIS, MISSIONARIES IN AUSTRALIA.

A letter dated "Sydney, N. S. Wales, Dec. 1st, 1839," contains the following melancholy intelligence:

"The missionary brig 'Camden,' left Upolu the day before our ship sailed, and arrived here last evening, bringing news that *two of the missionaries who sailed in her, during a visit to the island of Arromanga, one of the New Hebrides, were killed and eaten by the natives.* They were Messrs. Williams and Harris; I knew them both at Upolu, Mr. Williams quite intimately; he was a highly intelligent and gentlemanly man, and one of the most indefatigable of all christian missionaries. He is the author of a very valuable work on the South Sea Islands; a third gentleman, not a missionary, Mr. Cunningham, who was with them at the time, escaped by flight, and I have the painful intelligence from his own lips. Mr. Harris was in ill health and could not make his escape, while Mr. Williams was rather advanced in life."

These unfortunate missionaries were sent out by the Church Missionary Society. Mr. Williams had been laboring for many years in New Zealand, and was on an exploring tour to the New Hebrides for the purpose of founding a new station there. It is very doubtful whether this deed of violence, on the part of those poor heathen, was dictated by opposition to the residence of missionaries among them. We learn from Murray's Encyclopaedia of Geography that the inhabitants of some of these islands "are almost at perpetual war with each other;" they no doubt, therefore, took the strangers who appeared upon their shores, for enemies.—Had they been aware of their object it is probable they would have given them a different reception, for it is said that "they are in their social intercourse mild and friendly."

Shall we regard this melancholy occurrence as an argument against foreign missions? By no means. Recollect that the first missionary who ever propagated our holy faith upon earth, even the Lord Jesus Christ himself, was put to an ignominious and cruel death. Most of the apostles shared the same fate. But then "the blood of martyrs was the seed of the church"—and what is to prevent it from being so even now? Does not the blood of Lyman and Munson, of Williams and Harris, shed by these ignorant barbarians, urge us to send with all haste the message of that blood which was shed to purify the world from all sin, and to preach forgiveness even of this foulest crime in the name of Him who prayed upon the cross for his murderers: "Father forgive them, for they know not what they do"? Yes, christian missions are the only means by which the world can be civilized. It is vain to send out our navies to take bloody vengeance upon these benighted tribes—it only makes them more averse to intercourse with christendom, and leads them to wreak a bloody vengeance upon the first convenient opportunity. The gospel civilized northern Europe—it is even now converting the New Zealand cannibal into a true follower of the Prince of Peace, and it will be equally efficacious in subduing the ferocious Battas who devoured Lyman and Munson, and may yet bless the grim warriors of Arromanga whose hands are now dripping with the blood of Williams and Harris.

LITERARY AND SCIENTIFIC INTELLIGENCE.

HISTORY OF AMERICAN MISSIONS.—Spooner and Howland, Worcester, Mass. have just published a work entitled, "History of the American Missions to the Heathen from their commencement to the present time." It contains the History of the American Board of Commissioners for Foreign Missions, by Rev. Joseph Tracy; of the Baptist Board, by Rev. Solomon Peck, its foreign secretary; Missions of the Methodist Episcopal church, by William Cutter, Esq.; Freewill Baptist Mission to the Orissa country, by Elder Enoch Mack; and of the Board of Foreign Missions of the Presbyterian church, by Rev. Joseph Tracy. The introductory chapter contains notices of the missionary plans and labors of the Pilgrim Fathers, of Elliot, Brainerd, the Mayhews, and other worthies who lived and labored among the Indians of this country previous to the formation of the existing missionary societies. The several histories have been prepared by men enjoying the confidence of the various denominations and Boards engaged in this work, so that they have had free access to all the materials extant for such a publication.—The work contains about 600 pages, and is illustrated by new and correct maps of most of the mission stations described, numerous engravings of views, cities, buildings, idols, &c. The price is \$3 00 per copy.

THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE, is now completed in 6 vols., including the supplement; price \$18 00. A long and very favorable notice of this work is found in the last January number of the American Bible Repository, in which it is said, "The reading matter is equal to seventy common octavos, of 450 pages each, which would have cost at the common price more than \$150. The whole cost of bringing out the work, exclusive of paper, printing and binding, has been about \$50,000."—*N. Y. Observer.*

THE LIFE AND OPINIONS OF THE REV. WILLIAM MILNE, D. D., Missionary to China; illustrated by biographical annals of Asiatic Missions from primitive to protestant times: intended as a Guide to Missionary spirit. By Robert Philip, author of the Life and Times of Bunyan and Whitfield, the Experimental Guides, &c. New York: D. Appleton & Co., 1840. 12mo. pp. 320.

A character of great purity, simplicity and devotedness, shines through the pages of Dr. Philip. Him whom we had before *respected*, we are here made to *love*. Led onward by the singularly easy, and lively narrative of the biographer, we see the *man* passing into the *Christian*, the *Christian* expanding into the *missionary*, and ripening into the *saint*, while every stage of the development shows the same fine balance and exquisite keeping in the qualities of the subject of it. But the close of this exemplary, laborious, and useful life is not the close of the book. Out of twenty-six chapters embraced in the volume, the last ten are devoted to collateral subjects, more or less intimately connected with the field of Dr. Milne's labors and with Asiatic missions. No one can peruse those chapters relative to "Jewish Witnesses in Asia," "the Asiatic Nestorians," "the Syrian Mission Schools," "the Origin of Christianity in China," "the Lamaism of Asia," and "the Opium crisis," without being conscious of large accession to his knowledge of the East, and a deeper conviction of the splendid triumphs of the cross yet to be achieved in that cradle of the human race. As affording a new impulse to an elevated missionary spirit, this work is doubtless destined to rank among the most valuable of the day. — *N. Y. Observer*.

"SERMONS AND ESSAYS, in two parts, the first containing POPULAR EVANGELICAL SERMONS, by the late REV. G. G. FLOHR, of Wythe co. Va., translated from the original, (German) by several ministers of the Evangelical Lutheran Church; the second containing SERMONS AND ESSAYS for the most part by living ministers. Published by J. T. TABLER, minister of the Evan. Luth. Church, Wythe co. Va. Baltimore: printed by John Murphy."—The above is the title of a new work in 8vo. containing 408 pp., price \$2 00, which can be had at the publication rooms, No. 7, S. Liberty st., Baltimore.—*Luth. Obs.*

THE DAGUERROTYPE.

The art of making and multiplying pictorial representations, advances by rapid strides to its supposed perfection: the needle and the graver did their duty well, and the amateur as he gazed upon the fair outline and harmonious blending of light and shade as exhibited in the speaking countenance or the living landscape, thought within himself, this is perfection. Lithography, copperplate, Steel, and Mezzotint engraving have all presented their claims, and public estimation has decided on their merits. Art has thus been long engaged in copying nature, and, striking as the supposed perfection of the representations may have been, their pretensions to beauty varnish where nature paints herself. Have we not now attained the acme of graphic excellence when we compel nature to make of herself the most mathematically exact, and strikingly beautiful representations? Yet this has been accomplished. The living images of the *Camera obscura* have, through the ingenuity of M. Daguerre, been permanently fixed upon the ground on which they were represented, and France in miniature has been transferred in undiminished beauty to our shores.

Although the process by which these results have been attained may practically involve much skill and care, yet the principle is susceptible of a simple explanation. It is well known that some

chemical agents are extremely sensitive in reference to the action of light which produces in some a total, in others a partial decomposition accompanied by various degrees of shade. These effects are in proportion to the intensity of the light, and as objects are painted in the *Camera obscura* in every degree of light and shade, the effects upon a proper chemical basis will be such that a distinct image of the object will remain after the action of the light has ceased. The image thus formed is not at first visible, nor is it permanent when taken from the *Camera obscura*, on the contrary, if exposed even for an instant to the direct action of solar light, the picture would be found to be as evanescent as the spectral image of a magic lanthorn. Permanency must be given by the following process:

The designs are executed upon thin plates of silver plated on copper. Although the copper serves principally to support the silver foil, the combination of the two metals tends to the perfection of the effect. The thickness of the two metals united ought not to exceed that of a stout card. This plate must be highly and carefully polished. It is then placed in a box over a cup of finely divided *iodine*, the spontaneous evaporation of which gives the surface of the plate a fine gold-colored coating. This process must be very carefully managed so that it may be neither too thick nor too thin. The plate thus prepared is placed in a *Camera obscura*, care being taken that it is not exposed to the action of light before it is to be used for taking impressions. The image thus formed is exposed to the action of mercury vaporized by means of a spirit-lamp. This brings out and renders the picture distinct. Finally, the plate is plunged into a vessel of distilled water, in order to moisten it; then into a saturated solution of common salt, or weak solution of hypo-sulphate of soda. When the yellow color has entirely disappeared, the plate is again plunged into pure water, and it afterwards has hot (not boiling) water poured over it so as to carry away every portion of the salt wash. The impression is now so permanent as not to be affected by the sun's light.

POLITICAL CONDITION OF THE WORLD.

PRUSSIA.—The government of this country has been greatly perplexed by the movements of the Archbishop of Cologne. In the case of *mixed marriages*, that is, where one party is a Protestant and the other a Papist, the Prussian law forbids the clergy of either party to exact any promises respecting the education of the children in a particular religious profession. It ordains that the education of the children in this respect shall be left to the parents, but if they cannot agree, they shall be educated in the faith of their father. This law the Archbishop broke, and instructed his clergy to set it at defiance. On this account, the Prussian government determined to remove him from his official position. Thereupon he attempted in various ways, to stir up armed opposition to the civil powers. Although the great mass of the people in that region are Romanists, he failed in this movement, to which he was, no doubt, encouraged by the Pope. In consequence of this he was arrested, but treated with great mildness by the government, which seems

afraid of creating disturbances among its Romanist subjects. If the government find itself strong enough, it may pursue the same course here which it has taken in reference to the Lutheran and Reformed churches uniting them in one communion called the Evangelical. What name would this amalgamation of Protestantism and Papacy receive—Christianity?

SPAIN AND PORTUGAL, like England, are governed by Queens scarcely beyond their infancy. These young misses, who ought to be attending school and learning the art of housewifery, are, of course, mere puppets in the hands of factions.—Isabella II. was declared queen of Spain in 1833, when she was only *three* years of age! Her right to the throne has for several years been disputed by her uncle Don Carlos, who has recently been ruined by repeated defeats and the treachery of his friend, and his partizans are now almost overpowered. The party now in power in Spain is not only liberal, but has a strong democratic tendency. Maria II. Da Gloria, Queen of Portugal and the Algarves, became queen at the age of seven.—In 1828 her uncle Don Miguel seized the sceptre which he wielded until 1834, when he was compelled to quit and formally relinquish the kingdom. Since that time the country has enjoyed peace, so far as its wretched management deserves that name.

CENTRAL AFRICA is still the victim of the slave trade, as will be seen by the following extract from the New York Observer of April 11: "In the years 1837--38, no less than 375,000 Africans were murdered or carried into captivity. Mr. Buxton has entered into an investigation, the result of which is, that this wicked traffic annually dooms to slavery by so called Christians 120,000 Africans, and 50,000 by Mohammedans; and that in the seizure, the journey to the coast, the middle passage, and the seasoning 280,000 die by the hands of nominal Christians and 50,000 by those of Mohammedans—inflicting an annual loss on Africa of *five hundred thousand* of its unoffending people." There is no hope of the extinction of this traffic as long as slavery exists, for its profits are nearly *one hundred per cent.*, and it is a custom-house axiom that no traffic can be prevented when its profits exceed *thirty per cent.* Brazil, Cuba, Texas, and we fear we might add the *United States*, afford profitable markets to the slavers, and as long as this is the case, the relief of Africa is a hopeless matter. The Portuguese are most active in carrying on *this branch* of the iniquitous traffic in the souls and bodies of men, but there is only too much reason to believe that the American flag too has been sold by our consul Trist at Havanna for the same purpose.

CHINA is another of those heathen nations to whom the cupidity of nominal Christians has proved the most dreadful curse. The traffic in opium for the purposes of intoxication has been spreading wider and wider in spite of all the edicts of the Chinese authorities. Finding that like ourselves they were in danger of becoming "a nation of drunkards," though by means of an entirely different poison, they resorted to the summary process of getting rid of it by seizing all they could lay their hands on and committing it to the flames. The British East India Company, as well as numerous private individuals in England and the United States having a large amount of capital invested in this business, this destruction of the opium has excited a great commotion, and it is highly probable that it may be a motive with the British government for engaging in a war with the Chinese. That the Chinese have acted properly in their intercourse with Europeans, or that they are justifiable in demanding the life of an innocent man when the real criminal cannot be detected, we are far from saying, but we must say we look upon the undertaking of a war in favor, either directly or indirectly, of the opium trade, as a most hateful measure. And yet it is possible that it is in this way China is to be opened to the Christian world! How strikingly would this exemplify the Psalmist's declaration: "The wrath of man shall praise Him, the remainder of wrath will he restrain." It would be no difficult matter for the English to make themselves masters of China, and if they were to expel the Tartar dynasty to which the native Chinese have never yet entirely submitted, and place an enlightened ruler on the throne, they would deserve from that nation the title of saviors,—but if they are to waste that now flourishing country with fire and sword, and pour out their own blood and treasure to minister to the avarice of unprincipled traders and force this deadly drug down the throats of the poor Chinese, they will deserve the execration of mankind.

SIAM has also determined to expel the opium traffic from its borders, and will in all probability succeed. The present king of this country appears to be a man of

considerable intelligence, has availed himself of the European mode of printing, introduced inoculation for the small-pox, and manifests great interest in every thing that promises to be useful. The American minister, Dr. Bradfey, has been invited to translate various medical and surgical works into the language of the country for the benefit of the native physicians.

SANDWICH ISLANDS.

A constitution and code of laws for the Islands has been adopted, and was in press at the date of the last letters. Formerly, the government was only a great system of slaveholding. The people were the slaves of the chiefs, and both chiefs and people the slaves of the king; and no inferior had a right to any property, or even to his own time, except by permission of his superior. As Christian truth gained influence, this system was administered with increasing equity and mildness. The system is now abolished. Each individual has now his own property, and is liable only to a tax, imposed with due forms of law by the general government. Parents who have four children are exempt from half the amount of their taxes, and those who have five, from all taxation. This you may compare with the *jus trium liberorum* of the Romans, which was designed for the same purpose, — to encourage the increase of population. Courts are established, and so arranged that no man shall be judge in his own case. The chiefs assemble annually as a legislature. This code was to be in force the commencement of the present year.

Spinning, weaving, and knitting are introduced into families to a considerable and increasing extent. Native cotton is the material principally used. I learn from another source, that the stone cotton manufactory, 70 feet long, erected at Kailua by Kuakini, governor of Hawaii, is doing well. It employs 25 girls, who make excellent cotton cloth. The machinery consists of spinning wheels, hand cards and hand looms.

During the year, the natives were erecting eight houses of worship, — five of which were of stone.

The number of regularly organized churches on all the islands was 18; the number of members in good standing, 15,915; the number admitted from the commencement of the mission, 16,587; the number removed by death or excommunication in nineteen years, with those now under censure, 672; or about four per cent. The number of members in many of the churches was mentioned; but I was unable to note them all. You may rely on the following, as nearly, or quite correct. First church in Honolulu, 719; second church in Honolulu, 772; Ewa, near Honolulu, 755; Waialua, 325; Kailua, 327; Kohala, 570; Waimea, 4,470; Hilo, 5,800. The four last mentioned are on Hawaii. At the last mentioned three, it is the general opinion of the mission, converts have been admitted too readily, and a considerable defection is feared; though no one doubts that the number of real converts is

immense. But few cases, as yet, have called for the censure of the churches. The great revival has greatly improved the character of church members generally. During the year, the members of the church at Waialua contributed \$254 for various religious and charitable purposes, besides paying \$62 towards the support of their pastor, and \$100 for a bell. The first church in Honolulu raised \$444 for the Oregon mission, and \$300 for the support of its pastors. The second church in Honolulu paid \$50 for its pastor's support, and expended \$1,000 in building a house of worship. The first and second church in Honolulu! Is there a first church and a second church in any other city which was heathen twenty years ago? Other churches at the Island have been equally liberal.

OREGON MISSION.—Popish missionaries are darkening the prospects in this interesting field. They entered it from Canada by way of Lake Superior and the Upper Missouri country. Some of the leading fur-traders are Roman Catholics, and favor their operations. The Indians are made to believe that all the presents they receive, come from the Pope! This, I think, must be the story of the priests, or of mongrel Canadian hunters and trappers, who perhaps know no better. The traders themselves have appeared to be too honorable and well informed to circulate such a falsehood.

All who wish to oppose the "man of sin," should support Protestant missions. The Court of Rome is now making such efforts, to extend its dominion by means of its own missions, as the world has not lately seen. The operations of the American Board especially are met by Jesuit influence almost every where,—in China, in Siam, among the Tamul people and the Mahrattas, among the Nestorians of Persia, in Turkey, in Syria, among the American Indians along the great lakes, the head waters of the Mississippi and on the Columbia river, and finally at the Sandwich Islands. The contest encircles the world. Hitherto, especially where the conflict has been the most active, the cause of truth has steadily advanced notwithstanding all that persecution, political intrigue and bribery could do. Several powerful English societies are brought into the conflict at a few points; and if the Propaganda extends its operations much farther, the points of collision must be increased. It is worthy of remark that the Propaganda is not now pushing its efforts into unexplored regions, as formerly, but is following in the track of Protestant missionaries, as if its great object was, to defeat their labors.—*N. Y. Obs.*

ERRATA.—In the Pilgrim, stanza 18, line 5, strike out the comma after "tomb." Stanza 21, line 4, read cypress for "cyprus;" and in part of the edition stanza 25, last line, read "As when he pray'd," instead of "And," &c.

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Christian Union.

WE have stated, in our previous remarks, the belief that *a plan may be adopted by which all christian denominations may be brought to harmonize* and co-operate with each other in the vigorous propagation of the gospel. Before proceeding to unfold this, we must be permitted to introduce one additional argument upon the feasibility of this measure. We know, from its earliest records, that *the christian church was originally united not only in sentiment but in form also. And we have the sure word of prophecy for it, that in the most glorious age of the church, when christianity is about achieving her most splendid victories over the world, it shall once more present an undivided front to its enemies.* In the *eleventh* chapter of the prophecies of Isaiah we have the clearest description which is any where given of the future glories of Messiah's kingdom. It is there declared that when the Lord

- v. 13. "Shall set up a banner for the nations,
And shall gather the outcasts of Israel,
And shall collect the dispersed of Judah,
From the four extremities of the earth,—
- v. 14. *The envy of Ephraim shall depart,*
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah
And Judah shall not oppress Ephraim."

What can this mean but that *all* christians are to be brought to lay aside their mutual jealousies, and unite in celebrating and hastening the triumphs of the Prince of Peace? Or is it possible that those hostile tribes, which had so long contended for the government of the Jewish nation, shall lay aside *their* animosities embittered by centuries of mutual wrongs, and yet *christians* are to continue alienated from one another, jealous and irreconcilable to the end of time? Dark indeed must his views of nature, even when regenerated by the Divine Spirit, be, who can believe that such will be the case. We are happy to find that Rev. Albert Barnes (whose translation of Isaiah we have quoted above) agrees with us in our anticipations and in the interpretation of this passage. He remarks, (Notes, Is. ch. xi, 13,):

"The language here is evidently figurative, and means, that in the time here referred to UNDER THE MESSIAH, the causes of animosity before existing would cease; that contentions between those who are by nature brethren, and who ought to evince the spirit of brethren, would come to an end; and that those animosities and strifes would be succeeded by a state of amity and peace. When the scattered

Jews shall be regathered to God under the Messiah, all the contentions among them shall cease, and they shall be *united* under one king and prince. All the causes of contention which had so long existed, and which had produced such disastrous results, would come to an end. The strifes and contentions of these two kingdoms, once belonging to the same nation, and descended from the same ancestors—the painful and protracted *family broil*—was the object that most prominently attracted the attention then of the prophets. The most happy idea of future blessedness which was presented to the mind of the prophet was that period when all this should cease, and when, under the Messiah, all should be harmony and love. *Judah shall not vex Ephraim*; shall not *oppress*, disturb or oppose. There shall be peace between them. *The church shall prosper only when contentions and strifes shall cease*; when *christians shall lay aside their animosities, and shall love as brethren, and be UNITED in the great work of spreading the gospel around the world.*—When that time comes the kingdom of the Son of God shall be established. UNTIL that time it will be in vain that the effort is made to bring the world to the knowledge of the truth; or if not wholly in vain, the efforts of christians who seek the conversion of the world, will be retarded, embarrassed, and greatly enfeebled. How devoutly, therefore, should every friend of the Redeemer pray, that all causes of strife may cease, and that his people may be united as the heart of one man in the effort to bring the whole world to the knowledge of the truth.”

Such, we think, must always be the conclusion of the candid critic in reference to this and several other passages of the prophetic writings which we have not now time to examine in detail.

The church, then, was once united; it is to be reunited once more. How is this to be effected? Are we to expect a miraculous interposition? No one, we presume, will expect this here any more than in other matters affecting the progress of christianity. We do not now look for the gift of healing, or of tongues, or for an angel to descend and open the prison door and strike off the fetters of those who are preaching the gospel. The religion of Jesus is now established in the world, and it has within it the elements of its own perpetuation and progress. *In fact, all that is wanting is for its disciples to prove true to its principles and they would at once be brought together.* Christianity not only asserts and establishes *the universal brotherhood of mankind*, but it brings this idea into constant exercise. It commands us to love our *enemies*, and it directs how we are to maintain with our fellow disciples the unity of the spirit in the bonds of peace. We are to think no sacrifice too great, no services to one another too burdensome. “If I then, your Lord and master have washed your feet,” said Jesus, “ye ought to do the same for one another.” “Ye are brethren.” “In Christ Jesus there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but all are one.” But professing christians have virtually denied and practically set aside this fraternal relation. They have wished to make themselves masters of the faith and directors of the actions of those over whom they can properly claim no such control. And this brings us to the first position which we think essential to the establishment of christian union:

1. *Christians must not claim the right nor attempt to exercise the power of controlling each other's conscience in matters of faith or practice.* “Who art thou that judgest another man's servant,” says the Apostle, “to his own master he standeth or falleth.”

And yet this is the entering wedge of religious controversy, and the very life-blood of sectarian organization. Had not the attempt been made to *compel* men to embrace sentiments which they did not believe, we should never have had secessions from the church, or party arrayed in deadly hostility against those who were declared errorists. And yet this is the way in which all our modern sects have originated. The Roman church boasts of *her* unity, and proudly arrogates the title of *Catholic*, and bases on this the argument that as all others are *heretics*, or seceders, they are out of the pale of the christian church, are not christians. But she ought to be aware that if they are out, it is *her* fault. They are not out by their own act, they were driven out. She therefore is the author, she bears the guilt of the schisms which rend the body of Christ. Who does not know that Zwingle, and Luther, and Calvin, and the English Reformers, would most willingly have preserved the unity of the church—would gladly have remained as members of one wide-spread christian family, if only the fell spirit of ecclesiastical tyranny would have permitted them? True, says the Romanist, but we were compelled to discipline them on account of heterodox sentiments—and would you have us to tolerate in the bosom of our communion and give the right hand of fellowship to those who maintain damnable heresies? And every advocate of sectarian organization echoes the same question, and endorses the sentiment which it avows. We must, say they, be “*FIRST pure, and THEN peaceable.*” But if you are *not peaceable* it is certain evidence that your wisdom is not pure, for James, in the passage just cited, is laboring to inculcate the very doctrine we here advocate. Read the whole passage, James III, 14–18: “*But if ye have bitter envying and STRIFE in your hearts, glory not; and lie not against the truth.—And the fruit of righteousness is sown in peace of them that make peace.*” Still it may be asked, if we avow the latitudinarian scheme of permitting all errorists to continue in connection with the church—if we would destroy all church discipline and all fixed standards of belief, if in a word, we would have nothing said or done in regard to and for the preservation of doctrinal purity? Far from it. We would have every pin of the holy tabernacle of our faith in its proper place—we would not permit any man to add to or take from the vestment of the high priest, the tithe of the Levite, or the inheritance of the Israelite. There is nothing that holy men of old have taught, that Jesus has spoken, that the Father has commanded, that the Holy Spirit has revealed, which we consider unimportant, or not worth asserting or defending. *But we would have this done in the proper way.* We would not attempt to violate the freedom of the human mind, and to strip man of his birthright guarantied to him by God himself, and respected even by Almighty wisdom and power. God himself does not pretend to *compel* man to believe any thing, and shall we poor, frail, erring creatures attempt to assert such a

prerogative? No, that would be even more impious than it is futile. We may be told that all this is uncalled for—no one now pretends to exercise authority over the conscience. What means then all that formidable array of church judicatories, discipline and trial, denunciation and excision for articles of faith? Why is it that men whose lives are unspotted, whose love for Christ and zeal for his cause are acknowledged, yea, whose orthodoxy upon all points of belief essential to salvation is admitted—why is it that such men are either expelled from their position as members of the same communion, or if not connected with the particular denomination making all these concessions in their favor, are as rigidly debarred entrance into it as if they were Mohammedans or idolators? *Because they will not surrender their faith and conscience into men's keeping*—because “they hold fast to that liberty wherewith Christ has made them free.” But not to dwell too long upon this ungrateful theme—let christians concede each other their mutual rights, and we shall soon hear the sounds of angry controversy dying away in the distance like the last echoes of the thunder storm of summer, and soon will the bow of peace appear lighting up the dark clouds that still obscure the sky, and giving the joyful assurance that the sun of peace whose beams it thus refracts, will speedily light up a more pure and genial atmosphere.

2. *Let christians co-operate, as much as they conscientiously can, in every good work, in preaching the gospel, in making known a crucified Redeemer, in promoting the happiness of mankind.* No doubt, it would in this way soon be found that there were few praiseworthy objects in which all true christians could not co-operate, if men did but ask themselves whether they might not assist one another in their mutual labors, instead of finding excuses for standing aloof and looking on with suspicion, dislike, or contempt, they would soon find that their objects were, after all, essentially the same. So it is in the ordinary affairs of life. If a conflagration suddenly burst forth in one of our cities, what discordant calls and cries re-echo through the streets! The engine, the ladders, the hooks, &c. are called for by as many discrepant voices. But who does not know that the great object with all is to extinguish the fire? And just so it is with the sincere laborers in every truly christian denomination. However different the means employed and measures pursued, their great desire is to glorify God in the salvation of mankind. And even if the objects in relation to which christians could thus co-operate were few, the effect would be most salutary, if they only acted in perfect good-faith upon such occasions. How could they fail to become mutually endeared? Would not their prejudices give way before better acquaintance with each other's views and measures? It is so with sailors in the same ship—though taken from the four quarters of the globe, they generally become attached to one another, by sharing the same toils and being exposed to the same dangers. Even travellers in the same

stage-coach, thrown together for but a few hours or days, begin to take an interest in each other, and begin to reciprocate acts of kindness. And so it will undoubtedly be if christians go beyond the limits of their sectarian organization and engage in some important enterprise in common. A writer upon this subject very properly observes: "That these catholic institutions exert a most benign influence in mitigating the rigors of sectarian asperity and in knitting together in love the hearts of those engaged in them, can be doubted by no one acquainted with the history of the American Bible, Tract, Education, and Missionary Societies."—*Dr. Schmucker's Appeal*, pp. 87-88.

(To be continued.)

THE DOCTRINE CONCERNING HELL AND HEAVEN.

TRANSLATED FROM THE "EVANGELISCHE KIRCHENZEITUNG."

THE doctrine concerning Hell and its punishments is the most liberal among all the doctrines of christianity; and it is matter of surprise that men have so signally failed to perceive this its liberal character. That the wicked exist, that those who harden themselves in their opposition to christianity exist, is an undeniable fact. And now, what does God do, in order to manifest, in respect of them, his Godhead? Is he to transfer them just as they are and as they arrive in the other world, into the heaven of the pious and the blessed? This is just what they would most earnestly deprecate. They would regard this as a most intolerable church-despotism, for up there there is eternal divine worship. Therefore, under the divine toleration, they are permitted to establish themselves in a manner as prayer-less, as God-less, and as far remote from heaven as possible, i. e. in the most hellish possible way. Or is God to exercise upon them a sort of exorcism, or even a magical transmutation into moral excellence, when they enter eternity? Is he expected, by creative coercion, to transform them into good persons? This, surely, would be a most extraordinary violence, an act of absolute intolerance, and moreover an act of despair calculated to produce despair, evil would be compelled to be good, and all ethics would lose their meaning. On the other hand, it is, in the highest degree liberal, when God, at the end, pronounces the sentence: "He that is wicked let him be wicked still."—He is reproached with tyrannical domination—well, they receive a dispensation from the order of the kingdom of heaven, and are allowed, in a kingdom of darkneses produced by themselves, to realize their ideals.—Or is it demanded that God, in order to deliver them from hell, should make an end of their existence by annihilation? This would be an act of a nature awfully arbitrary, and appear, to the spirit of liberalism,

as the most dreadful harshness. Therefore God lets them go, lets them go together, where they can make as much hell for each other as they please, because He exercises infinite patience towards them. For whilst their defiance towards him has no bounds, he still bears with them. Without him they would have no existence. He furnishes them all the materials of their existence, as well as of their abode. He suffers them to convert the ethereal matter of his heavenly creation, into hellish matter of cursing. He suffers it, that they pervert and distort modes of existence, organizations, which He has invested with heavenly beauty, into hellish caricatures. He suffers their obduracy against the countenance of His mercy, whilst they are upheld by the hand of His omnipotence.— In consequence of this great divine toleration, hell, i. e. the mischievous agency of the wicked in God's creation, can continue during interminable ages. A rich landowner, who manages with the most admirable economy, the most beautiful estates, to whom every thorn growing in the neglected field, is a thorn in the eye, who has a glorious colony of cleanly, exemplary, and happy work-people under his control, tolerates, within the bounds of his estates, a band of gypsies. These carry on the wildest and most audacious mischief in his grounds; they transform his groves into scraggy brush-wood, the fields into stony wastes and dreary commons, the meadows into marshes. They inhabit filthy abodes; noisy drinking-matches, frequent conflagrations at night, uproarious quarrels and lamentations in their accursed region, threaten even from a distance to disturb the peace of the owner's beautiful mansion.— And well does the Lord of the manor know that the gypsies there concoct hostile schemes against him and his subjects. A hundred times has he sought to win them from their wicked ways, and a hundred times have they shown themselves incorrigible. And yet he does not cease to tolerate them with their mischief within his domain. How infinitely tolerant is this; how exceedingly liberal. There is, indeed, from the point of view occupied by the wicked, yet one demand which might be made, and that is, that God should send all the pious into hell, and on the other hand, throw open the portals of heaven to them. But "righteousness and judgment are the habitation of His throne." God is God, and this alone hurls back this demand into hell. But let us, for once, imagine that the blessed could descend, in one vast procession, into vacated hell. What then? They would take all their beautiful heaven down there with them. God would be with them, Christ would abide with them; they would still have the heaven of peace and of love, and, by the might of their holy perfection, the thickest darkness would be changed into the noon-day of a blissful world. But the wicked would take all that belongs to hell, and all the incendiary torches of hell-fire, up with them into heaven. The Titans cannot take heaven by storm, in the first place, because, wherever they go, they bring with them the atmosphere of the bottomless pit.—

But moreover, it would be a great aggravation of the misery of the wicked, if, with their frightful distortions, they should appear in the mirror-brightness of the heavenly world. It is a further liberality that their horrors are covered with darkness, so that their insufferable torments may be as tolerable as possible. And thus hell, considered from various points of view, presents itself as a result of God's infinite patience with the wicked, and accordingly the doctrine concerning hell appears to be one of the most liberal of christian dogmaticks. On the other hand we do not intend to deny that hell is also to be regarded as a punitive institution, that in it the utmost zeal of divine justice manifests itself, that the wrath of God burneth to the lowest hell. But this very manifestation of divine justice is the only remnant of heavenly things, in hell itself. In the fiery zeal against the wicked, these yet behold a fiery pillar from the upper world, in which they might possibly discern a reflection of divine love, a last dim ray of hope. The torment and burning woe of the creature is a salutary reaction, an indignation against the spirit of wickedness, which hath kindled up such a hell. If we regard the outer darkness as absolute, the divine toleration would be exhibited in its total abandonment of the horrible abodes of damnation, and their state would be one of immeasurable desolation. But the fiery signs which pierce through the outer darkness, are so many indications of a divine agency, which even there displays itself in the power of infinite justice, which is not at variance with infinite mercy; and it is the flame of hell, the unsteady ascent of the smoke of torment, which yet introduces something aonic, a gnomon into the dreadful monotony of darkness, and the indication of interminable aeons* modifies the abstract endlessness of damnation. Hence it is said of that smoke of torment, that it will ascend from eternity to eternity. In this punitive and chastening government which God exercises over the wicked, he therefore goes beyond that cold toleration, which leaves them their will, that constructs its own hell, into that infinitely warm liberality, by which he frustrates all the operations of their will, and causes their hell to consume itself within itself, that in all the abysses of their misery they may see themselves separated from Him by nothing but themselves, by their own choice. It has been objected to the doctrine respecting the punishments of hell, that if it were true that many shall be sent into hell, heaven would, for that reason, become intolerable to the blessed. But this objection proceeds rather from a sentimental affectation of compassion, than from any real experience of love. Those who argue thus are not at all disturbed in their feasts, at their parties, in their sumptuous halls, by the recollection of their poor acquaintances who are drinking beer in a wretched inn, or of their still poorer fellow-citi-

* The reader will please to recollect, that according to certain systems, the aeons are periods in which certain developments are supposed to be made.—TR.

zens, who scarcely have bread and shelter, or of the poorest of their countrymen, who languish in dark dungeons. And here, surely, the force of their argument should approve itself. That which they consider as hell, should on this side eternity disgust them with what they regard as their heaven. It is true that for genuine love much of joy and glory may be embittered by the power of compassion. Christ might have had joy, but He endured the cross and despised the shame. He left his heaven and took upon him our flesh and blood, that he might save us; He suffered our death, that he might redeem us. But with his fulness of mercy undiminished, He now dwells above in his happiness, whilst thousands of his friends are encompassed and oppressed by the troubles of the world. He knows in His love that they are at the right place here below, as long as it is appointed unto them to remain here. Herein is manifested the oneness of love with wisdom. Thus, also, on earth, it gives a reasonable man no uneasiness to know that a maniac is confined in a mad-house; nay, he will himself take him there, if he is not yet in it. But that sort of compassion, which, on occasion of an insurrection, throws open the public prisons, is open to great suspicion. The love of the inhabitants of heaven is in unison with the highest wisdom and justice, and therefore they know of no other or better place of abode for the poor lost creatures of their race, than that which God has assigned them. For hell, certainly, is only an external and beneficial energy reacting against the most flagitious wickedness—a straight waistcoat for the most obstinate cases of madness, and lastly, an asylum, to afford those revolutionary spirits who have fled from the kingdom of heaven, a suitable retreat. By an attempt to place these higher, nearer the light, their liberty and their freedom of choice would be infringed. But how can the blessed be happy, whilst a hell lies below them in the abyss? It is in this that the genuine nobility of heavenly natures manifests itself, that they do not allow the antipathies of the pit to irritate them. The angels, sweetly smiling, continue to sing their hymns of salvation, whilst Mephistopheles blasphemes; they do not reply to him, they stand in no relation to him, they cannot quarrel with him. This is heaven's opposition to hell, that to heaven, in its eternal joy, hell is as it were not. But hell cannot thus ignore heaven; heaven is the object of their hatred, and their envy; it is their torment and the burden of their infernal satire. He that sits opposite a morose person, is easily infected with the same ill temper. Antipathy excites antipathy in him that is weak. It requires strength of love, confirmedness in joy and peace, to be able to drive away, or even to overcome the spirits of moroseness, of hatred and enmity, by means of cheerful raillery, or beautiful calmness, or suppliant grief.—And in this the most exalted love displays its energy, that it cannot be irritated into anger. But the peace of God cannot be disturbed. The devotion of heaven cannot be interrupted. In the energy of the saints, who have been delivered from all that is evil, is involved the power of seeing God, and with this is given an infinite power of abstracting the mind from all the reactions of hell. In the calm repose of love the conviction is enjoyed that throughout all worlds the mercy of God neglects nothing that is worthy of mercy. In the enjoyment of everlasting peace the knowledge is possessed that He hath done all things well, in all places. The blessed, happy in their humble adoration of God, know that He glorifies himself in all deep, as well as in all high places. And it is true that the blessed could not be happy if they did not know that God will continue to maintain his supremacy over all creatures unimpaired, also in the bottomless pit if they had reason to fear that there his honor were at all diminished. But in that perfect energy, which enables them to leave the malice of hell unreturned, so that it recoils impotently; upon itself, appears the genuine character of their happiness.

A sketch of the Indian tribes known under the appellation of MUSKOGEEES, with some general remarks upon the manners and customs, as well as the moral, intellectual, and physical faculties of the American Aborigines.

BY AN OFFICER OF THE MEDICAL STAFF U. S. ARMY.

As the history of our aboriginal race, now disappearing before the white man like snow before the vernal sun, was too much neglected when abundant opportunity of observation presented, the current age is the more strongly impelled to rescue from oblivion the fleeting memorials of their manners and customs. Their characteristic peculiarity as a people has always invested their history with thrilling interest; and now that the period is rapidly approaching, when we shall know them but as the remnants of once powerful tribes, corrupted and debased by intercourse with the filthiest dregs of civilization, with what anxious care should every fact connected with their history, be treasured up and recorded! In after ages, this portion of our early history, wild and romantic in its character, will be dwelt upon with a spirit of enthusiasm.

The meager records of the historiographer tell us of our first acquaintance with the primitive lords of the forest, their bloody wars, and their fierce struggles for the soil and the graves of their forefathers. The peaceful and happy proprietor of the land, the white man came a stranger and a supplicant; nourished by his hospitality, he grew in might and numbers, until, before his advancing step, the red man has been swept away like the grass of his own prairie before the fire of the hunter. Along the borders of the Atlantic, save the last tribes in Florida, the terrific sounds of the war-whoop and death-song have long since died away; driven from river to river, from forest to forest, the current of civilization, not unlike the gulf-stream which knows no reflux, still bears upon his receding footstep.

MUSKOGEEES.

Among the great nation of Creek Indians, the principal and original tribe was the *Muskogee*, by whom the claim of having always occupied the country recently in their possession, is boldly asserted. Long known as a powerful and restless confederacy, its sway extended over the present limits of Georgia, Alabama and Florida. It consisted of a community of tribes, which, having become reduced in numbers and power, either by the preponderance of the Muskogees or from other causes, incorporated themselves with the ruling band. The Natchez, who seem to have been an isolated people, peculiar in their customs and institutions, shared this fate. In process of time, these various clans or tribes

became, in some measure, a homogeneous people. The Uchees, however, although identified with the Creek nation, enjoying in common its weal and its woe, speak, at this day, a language radically dissimilar.

The SEMINOLES, who have a similar origin, consist chiefly of Muskogees. The ancient possessors of the soil have become extinct, or at least have lost their identity among the wars and changes, and whirling confusion of nations, incident to our Aborigenes.—The collective appellation of *Seminole*, in its Muskogee acceptation, has a signification expressive of the character of a Bedouin Arab. Detaching themselves from the main body of the Creeks, they wandered wherever a greater abundance of game or undisturbed possession of their soil, might offer inducements.

The warlike tribes of the Mississippi being nearly extirpated by the French, sought refuge along the northern coast of the Gulf of Mexico, and were finally driven into the Peninsula. The Yama-sees, a powerful people of whom much is said in our early colonial history, were, after long and successive wars with their ancient enemies, the Creeks, completely broken up; when, being encroached upon by the increasing power of the whites, they were ultimately forced within the same limits. Even at this period, the power of the Seminoles was not inconsiderable; for, they subjugated and reduced to the condition of slaves this once warlike people. Under the elder King Payne, they achieved their final conquest, and reduced as tributaries all refractory tribes. Thus were the *debris* of many nations successively subdued and swallowed up in the augmenting might of the Seminole dynasty.

Early in the 18th century, the remnants of the Florida tribes—victims to the cupidity and inhumanity of the white man,—generally retired south in the Peninsula. After the treaty of 1763, as the English policy established a boundary line between the red and the white man, the natives sought the deep forests. The prairies and old fields were found well adapted to the raising of ponies and cattle; the earth yielded its fruits almost spontaneously; orange groves were planted by the hand of nature, and arrow-root (*Marantæ Arundinacea*) was strewed around them like manna before the children of Israel. Fish, turtle, oysters, and wild game were found in abundance. Thus, from this nucleus of a people, there gradually arose, by natural increase and accessions from other tribes, a nation of *Seminoles* or *Wanderers*.

There has been entailed upon the Florida Indians, the appellation of *runaway Creeks*—a circumstance which, in the estimation of many, would preclude them from the common privileges of mankind. It would appear, however, that some of these tribes ran away from the Creek nation long before we ran away from old England! And to them perhaps is due the same credit that we so justly attribute to our Pilgrim Fathers, who, to escape oppression at home, braved the perils of the ocean and the dangers of an un-

known country. If deeds of noble daring and a spirit that spurns the yoke, are the criteria to judge of national rank, who will gainsay the Seminole's title?

The prominent outlines of Indian character are easily delineated. Although their connexion with the whites has diminished their numbers, deteriorated their morals, and caused them to lose their most striking traits of character, yet the essential features of the uneducated Indian, are the same now as when first seen by Columbus. Indolent and improvident, they neither survey the future nor make provision for its wants. Restrained by no moral or religious obligation, and lost in degrading superstition, they easily become victims to the fiercest passions; as war and hunting constitute the only occupation of the men, the faculties, restricted to a narrow range, acquire, by early discipline and habitual exertion, an intensity of power unknown in a civilized state of society. The intuitive sagacity displayed in the toils of the chase or in tracing the footsteps of a wily enemy, is truly marvellous. In proportion to the slaughter of the enemy compared with his own loss, is the splendor of victory estimated. As he neither expects mercy nor yields it, he is terrible to a vanquished and prostrate foe. His cautiousness is so excessive, that his conduct often degenerates into rank cowardice; but when escape is impossible and the hour of trial has come, he meets his fate with the spirit of a holy martyr. Disregarding the pains and terrors of death, he pours ineffable contempt upon his enemy, and offers up to his country the willing sacrifice of his life. In this state of society, it necessarily follows that woman is the slave of man.

With the exception of the half-civilized empires of Peru and Mexico, the aboriginal inhabitants were roving barbarians, spread pretty equally over the continent. Little advanced from a state of nature and depending upon the chase for subsistence, the circumstances favorable to a rapid increase of population did not obtain. In forming a correct estimate of the earlier condition of the Indians, much allowance must, therefore, be made for that spirit of exaggeration which was, in some measure, the fault of the age.—Moreover, the soldier of fortune, hazarding life and fame, would be disposed, with a view to enhance the value of his own services, to overrate the number and resources of the enemy. Among the Spanish adventurers, evidences of this spirit are more particularly manifest. In intellectual acquirements, the Indian has generally stood so low as to be ignorant of every rudiment of science. To comprehend an abstract idea is almost universally beyond the power of an uneducated Indian. Like the animals around him, he is mostly engaged in the great duty of self-preservation; whilst the leading object of his life often seems to be, to subdue his enemy and exhibit his scalp as a trophy of prowess. He looks upon nature with a vacant eye, without a wish to enquire into cause and effect, or into the operations of his own mind.

The mythological opinions and religious doctrines of the earlier Indians cannot, at this late day, be determined. As the systems inculcated by the missionaries have become blended with their traditions, it is impracticable to separate these opinions from those handed down from their forefathers. Like most other uncivilized nations, they seem to have had an indistinct idea of future existence,—the glimmering light of that revelation which was made in the primal days of man; but the belief in this crude system of theology was adhered to without that knowledge which springs from the exercise of the intellect, and without that hope which points beyond the grave.

Why they made so little advancement in civilization, is a problem very difficult of solution. Attentive only to physical wants, even the experience derived from the alternations of the seasons, bringing with them either plenty or want, was lost upon a being apparently as much influenced by instinct as by reason. Unheeding the experience of the past, ages passed by without moral or intellectual improvement. The demi-civilized empires of Mexico and Peru constitute apparent exceptions; but it is the opinion of learned writers that what are called "Mexican antiquities," belong to a more civilized race than the Indians found by the Spaniards. These ancient people, it seems, were overrun by barbarian hordes, who, like the Goths upon the fall of the Roman Empire, availed themselves of a portion of the arts and sciences of the vanquished.

Compared with the Caucasian race, the American Indian is inferior, not only mentally and morally, but physically. As regards mere muscular energy, the Anglo-Saxon maintains a decided superiority. It may be necessary to say that this comparison refers more particularly to our Southern Indians. The Seminoles, however, possess greater muscular vigor than any other Muskogee tribe. This fact may find an explanation in the remark of Humboldt in his voyage to the equinoctial regions, viz: that in climates in which nudity is not incompatible with health, the exposure of the whole surface of the body to light, exercises an influence very favorable to its regular conformation and developement. The constitutional stamina of the Indian are proportionally weak; his system succumbs readily to the influence of disease; his maladies, general opinion to the contrary notwithstanding, are perhaps equally complicated with those in civilized life, and certainly more difficult to manage; whilst the issue of cases often proves so unexpectedly fatal as to defy all established rules of prognosis.

Let it not, however, be thought that there are no redeeming circumstances in the sun-light of Indian character. Who has not heard of his desperate valor, daring enterprise, and patriotic devotion? Who has beheld the solemn assembly and grave deliberation around the council fire, without acknowledging its imposing dignity? Has the stranger ever entered his wigwam without sharing his board in the true spirit of hospitality? Although it will be

readily conceded that to attach censure to the customs of other nations merely because they differ from our own, is radically unphilosophical; yet it is by the touchstone of our own customs and prejudices that the value of the red man's institutions is estimated.—When it is recollected that the annals of Europe are deformed by piracy, the murder of hostages, the custom of considering slavery as a legitimate consequence of captivity, and selling shipwrecked strangers into bondage; or when we refer to the more recent bloody scenes of a highly civilized people during the “Reign of Terror,” the barbarous excesses of the American Indian may justly claim some extenuation. The Indian mangles the dead body of his victim, and bears off his scalp as a trophy of victory and an evidence of prowess. Rome in her most palmy day, was wont to drag in chains her barbarian captives from the remotest frontier, to swell the triumphal pomp of a successful general. Britain and Thrace thus yielded up their noblest spirits that spurned the yoke in vain, to die for the amusement of Roman ladies. Compelled to enter the amphitheatre of wild beasts, or the arena of the gladiator, the captives were

“Butcher'd to make a Roman holiday.”

The extent to which feelings of avengement are carried by our Aboriginal race, seems dark and fiendish. No dangers can intimidate him, and no obstacle, nor time, nor distance, divert him from the pursuit of his end. But even this love of vengeance is not without a parallel. A Scotch Highlander, wronged by an individual of another clan, retaliated on the first of the same tribe that fell into his power. The feuds of the Corsican become hereditary; vengeance is taken by one family upon another, the actors in which may have been unborn at the period of the original quarrel.

The Indian runs his mortal destiny with philosophical equanimity. As his wants are few, little suffices for their gratification. When the cup of pleasure is presented to his lip, he exhausts it to the dregs; when want and misfortune overtake him, it is borne without a sigh or a murmur. Even when death hails him on the bed of sickness or the battle-field, his answer is—“here am I.”—He generally carries all his worldly effects about him, and finds, in the absence of artificial wants, the great secret of contentment and personal independence. When life becomes a burden, he hesitates not

“To shuffle off this mortal coil.”

At Tampa Bay, three friendly Creeks, laboring under the depression of spirits consequent on home sickness,—an unconquerable desire to return to the “dear green valley of their native streams,”—committed suicide. Hostile Indians captured and incarcerated, frequently resort to the same remedy as a panacea of all evils. It had recourse to upon apparently slight inducements. When afflicted with chronic diseases, or suffering for a considerable period under

the pangs of tooth-ache, a warrior often drowns his woes in Lethe's stream of dark oblivion.* When crossed in love or thwarted in the attainment of quite an unimportant object, young Creek girls are not unfrequently guilty of *felo-de-se*.

The character of gravity and seriousness of demeanor generally attributed to the Indian, is founded in error. When travelling among the whites or in the presence of strangers, this deportment of soberness is generally maintained; but when congregated in their own social circles, or on terms of intimacy with their white friends, a more gay, lively, and jesting company, cannot be found among any other people. To see him among the pale faces, whose good will he mistrusts, and of whose language he is ignorant, you would believe him a misanthrope without a smile or a tear. The Indian, on the contrary, is a gossip, a mimic, and a buffoon. Much of his time is spent in relating whimsical stories, fighting over his battles, and recounting the adventures incident to the chase. When associated with the whites, nothing escapes their keen and watchful eyes. Every thing is observed in silence, unless when something extraordinary strikes the attention, when the exchange of a glance, or grunt, or an expressive "*ugh*," indicates their surprise. All comment is reserved for privacy, when they give full scope to criticism, and amuse themselves excessively at the expense of the whites, who had fondly imagined them impressed with the profound veneration due to the dignity and grandeur of demi-gods.

The physical qualities that rank highest in the estimation of the Indian, are those of the warrior, the hunter, the ball-player.—The ball-play presents a most animating and exciting spectacle. The preliminary arrangements are adjusted with as much formality as though the destiny of a tribe depended upon the issue of the game. Each player is provided with two sticks—an instrument made by doubling upon itself a hickory stick in such a manner that one extremity is bowl-shaped, the bottom of which has a netting of deer-skin thongs. The sticks of both parties being laid upon the ground in opposite rows, the players stand around anxious for the contest. Each one, divested of all his garments save a scanty flap that answers the purpose of Adam's fig-leaf, with the appendage perhaps of the tail of some wild beast,—the face and body fantastically painted, and the head shaven with the exception of a bristling ridge along the crown and scalp-lock, decorated with fanciful feathers,—joins in with his leader as he sets up a fierce howl. The whole band now move in a circle, performing the most ludicrous movements, accompanied by the wildest discord of voices. The sticks being seized and the ball thrown up at the central point, the game is at once fully displayed. At one moment

* In the summer of 1837, Tuskenoho, a brother of king Philip, a Florida Chief, having been attacked with measles, committed suicide by shooting himself through the head.

there is heard the shrill whoop of triumph, attended by the most antic distortions of limb and trunk; and the next, the excitement becomes so intense, that no sound is heard save the loud breathing of the panting strugglers. It is a game that calls forth every physical energy, and rouses up every feeling of proud emulation.— Even Greece, in the most palmy days of her Olympic contests, would not have been dishonored by such a display of rivalry and such an exhibition of muscle.

The Physic-dance is an interesting spectacle.* The various ceremonies that attend this time-honored custom, are of a character to make a strong impression upon the mind of him, who witnesses them for the first time. Before taking the drink, it is required to fast three days. The drink consists of a decoction of certain emetic roots, (*Spiræa trifoliata*,) in the preparation of which various mystical incantations are demanded. The “medicine-man” chants his magical words over the boiling cauldron, and from time to time blows into the mixture through a hollow-reed :

“Black spirits and white,
Red spirits and grey;
Mingle, mingle, mingle,
You that mingle may.”

The dance is conducted in an open area, bounded by logs. In the centre is a blazing fire, which, pure as the vestal flame, is obtained by the friction of two pieces of wood, which are always kept in the council-house, seasoned for the purpose. The fuming liquid, prepared by the tub-full, is scarcely gulped down by the eager crowd before it excites vomiting. The dance is now begun around the fire. The master of ceremonies with a rattle in his hand, consisting of a gourd or cocoa-shell containing some hard seeds, strikes up a tune to which all respond both in sound and motion. Women, with rattles made of tarrapin-shells filled with pebbles, attached to their ankles, also participate in the fantastic rites. As the voices of all, now low and sonorous, now loud and shrill, echo through the midnight wood, there is a feeling of solemnity thrown over the scene, that leads back the imagination to the ancient Druids; and as they make rapid gestures with the arms,— now bend the knee and bow the head low to the fire, conformably to the motion of their leader, fancy depicts in this rude assemblage the fire-worshippers of the East. Amid the intermixture of wild cries, uncouth songs, and grotesque dances, the whole is regularly conducted by the master of ceremonies. Order prevails in the midst of apparent confusion. In the back-ground sits the Doctor, with all the gravity of self-importance, beating the drum, which consists of a dressed deer-skin stretched over the mouth of an iron pot. Thus do they sorely vex the drowsy ear of night, now puking

* It is often called the *green corn dance*, as the medicine is generally taken at this season, with a view to prepare the digestive organs for its reception.

and howling, and then dancing and puking again. It is, indeed, a regimental emetic.

The subject of Indian languages, like every thing else connected with that people, is now an object of much philosophical curiosity both in this country and in Europe. It presents a field of enquiry that would amply repay the labours of him disposed to penetrate its arcana. Our knowledge of Indian tongues, as a written language, is of very recent origin; and it constitutes an important era in Indian history. Although this subject has been extensively investigated, yet the general principles upon which Indian languages are based, are but partially comprehended. That many of these tongues are cognate dialects is plainly evident, but all attempts to trace them to a common origin have proved abortive. Equally fruitless have been the efforts to demonstrate an affinity between these languages and those of the old world, with a view to determine the origin of the American Aborigines. Arguing from those sources from which the descent of nations can be traced, the most probable conclusion is that they are branches of the great Tartar stock.* The circumstances of their migration, however, can never be ascertained.

Amongst the Southern tribes, three primitive languages seem to exist, viz: the Choctaw and Chickasaw, the Creek or Muskogee, and the Cherokee. Languages now supposed radically dissimilar, may, however, upon further investigation, be reduced to cognate dialects. As all those physical characteristics, which entitle the American Indian to be regarded as a distinct variety of the human family, indicates a common origin, it is a subject of curious and interesting speculation to determine how eleven languages, without any apparent verbal resemblance, could have arisen among a people living in juxtaposition, with similar habits, modes of life, and unbroken intercourse.

Among the Florida tribes, as I learned from our interpreters, four languages are found, viz: the Creek, (spoken by the Seminoles proper,) Hitchatee, Uchee, and Alabama. These tribes, doubtless, constituted distinct and perhaps powerful nations before their incorporation with the Muskogeese; for the dialects even now are so dissimilar as to be wholly incomprehensible to one another. In the camp of Paddy Carr, a Muskogee half-blood, who commanded a portion of the friendly Creeks, under Gen. Jesup, in Florida, there were warriors who could not interchange a single idea through the medium of words; whilst there were two languages spoken, which, to Paddy Carr, who was himself a "*ling-ster*," (interpreter,) were sealed tongues.

* Dr. Lang's researches upon this subject have rendered it pretty certain that all the American Indians, with the exception perhaps of some in the north-east of the continent, are of Malay origin. Both their languages and physical structure, corroborate this view.—ED.

The invention of the Cherokee alphabet by George Guess — an uncivilized Indian, ignorant of every language but his own, is a very remarkable fact. He is in truth a second Cadmus. Building a hut and secluding himself in a great measure from his people, he stated that his object was to invent a mode of communication by writing, similar to that of the whites. His thoughts were first directed into this channel by observing his nephew, who had just returned from school, spelling some words, when he immediately exclaimed that he could effect the same in his vernacular tongue—an incident related to the writer by one of his sons. The Indians, superstitious by education, grew suspicious of his object, as they viewed him in his solitary study surrounded by his cabalistical figures. Believing that he was engaged in the art of conjuration, perhaps some diabolical plan to blow up the nation, the populace succeeded in drawing him from his hermitage, when they burned up the cabin, hieroglyphics and all. But Cadmus the second returned to his supposed black art, and soon exhibited to his nation one of the greatest wonders of modern times. Having, after two years' labor, completed his characters and instructed his daughter in their signification, he invited his old friends—the head men and warriors of the nation,—to assemble at his house to witness the result. Having explained to them the principles of his system, and directed his daughter to leave the room, he wrote down whatever was suggested by any of the visitors, when his daughter, being called in, read it off to the wonder-stricken assembly. This repeated several times to guard against imposition, his old friends were seized with mingled feelings of terror and amazement. One called him “*Skiagusta*,” another “*Unantaha*,” and a third “*Agagheha*.”*

Like Pallas from the brain of Jove, the system sprung at once before the world, perfect in all its parts. A newspaper was soon published, and the greater portion of the New Testament and Watt's hymns were translated, under the direction of a full-blooded Cherokee, educated in New England; and had not the Georgians, in a spirit of vandalism, destroyed their printing press, the whole Bible might, at this day, be read in the Cherokee tongue.

George Guess now resides with his nation west of the Mississippi, little distinguished above his neighbors for acuteness of intellect. Although a stranger to the honors of the world, his name is destined for immortality.

The elements of this written language, “*talking upon paper*,” consist of 85 characters, six of which represent vowels and the rest syllables. The language is not, like the ancient Egyptian, *idiographic*, that is, conveying ideas to the mind by pictures and resemblances, or metaphorical figures; nor is it, like the Chinese,

* The first means God, or a very great man; the second, the Great Spirit; and the third, Jesus Christ.

lexigraphic, that is, representing the words of the language; but it consists of vowels and syllables, the various combinations of which have been found to embrace every word in the tongue. As soon as the characters can be learned, a native can read, as will appear from the word Cherokee, pronounced *Tseloke*—*V tse*, *G lo*, *F ge*. In the last character, *g* has nearly the sound of the same letter in English, but approaching to *k*. As there is no sound in their alphabet equivalent to our *c*, it follows that the word Cherokee, as pronounced by us, cannot be written in their language.

A new system of teaching the Indians their native language has been discovered, by which, it is said, they can be taught to read in the course of a few days. It is further stated in the report of the Commissioner of Indian affairs, that no more than 23 characters have yet been found necessary in writing any Indian language, and that the system has been applied to eight languages with apparent success.

The eye of the philanthropist is now turned to the new residence of the Indian in his western home. The subject is one of heart-felt interest, as it presents the last hope of reseuing the ill-fated red man from the destiny towards which he is rushing. Among the tribes that first emigrated, we are told that the happiest results have been realized. The Choctaws, Chickasaws, Creeks, and Cherokees, abandoning in a great measure the venatic life, have become an agricultural people. Advancing in the useful arts, the acquisition of property and knowledge has gone hand in hand; and in proportion as mental cultivation has taught them the value of salutary and useful laws, they have become capable of enjoying the blessings of free government. No longer subject to the operation of state laws beyond their comprehension, they can now live under a simple form of government, adapted to existing circumstances, and subject to such alterations and amendments as experience shall indicate.

When it is considered that the American aboriginal, attentive only to physical wants, continued in the same state through many successive generations, it would seem that he is unsusceptible of improvement; but recent experience has demonstrated, that the general inaptitude of Indian character to conform to new laws and customs presents no insuperable barrier to his gradual civilization. When we see the Indians publish newspapers in their own and the English language,—print their own school-books and almanacs,—maintain schools at voluntary expense,—and set apart large sums of money forever, of which our government is the trustee, for purposes of education—it is plainly manifest that the day of civilization has dawned.

In an agricultural point of view, the country of the Creeks, Choctaws, and Cherokees, resembles the new frontier of white settlements. They understand the value of money, and possess the comforts of domestic life, such as the common luxuries of tea,

coffee, and sugar. They cultivate corn and cotton, and have cotton-gins, mills of different kinds, mechanical shops, and large stocks of cattle. As they raise a large surplus of corn, hogs, and cattle, government purchases from them supplies for the emigrating Indians and our troops on the frontier. In 1837, the Choctaws sent to market 500 bales of cotton, worth upwards of \$20,000.

Although the Creeks, in regard to civilization, are in the rear of the Choctaws and Cherokees, yet there is found amongst them much wealth and intelligence. Even in the same tribe great extremes obtain; for, whilst some have fully adopted the habits of the civilized man, others are found in nature's rudest state.

The tribes just referred to bid fair, at no distant day, to rival their white brethren of the West, in point of wealth, and moral and intellectual improvement. Compared with the Indian, the Anglo-Saxon race may be superior by nature; yet the intellectual faculties of the former are generally found very susceptible of cultivation. In our efforts to civilize the Indian, the greatest obstacle to be surmounted is, the evil of intemperance. The whole extended frontier swarms with venders of ardent spirits; and unless the strong arm of government is interposed; aided by the military, the great mass of these tribes will sink into hopeless degradation. Let us trust, however, that a better destiny awaits the red-browed warrior, and that ere long, united to our Republic, he will assume a position, designed by the laws of nature and of nature's God, among the civilized nations of the earth.

GOETHE'S WRITINGS AND GENIUS.

THE character of every man presents itself under two entirely distinct phases, which may be designated as the professional or artistic, and the moral or religious. The former is displayed in his abilities and eminence in the particular profession or calling to which he may devote himself; the latter in the relation which he sustains, both in opinion and practice, to the duties which the constitution of society and the positive laws of God impose on the individual. In the estimate which men form of each other, this very obvious distinction is, from necessary causes, generally kept sufficiently in view, when the characters measured are of ordinary dimensions. The moral qualities of man are of too much importance to society, than that it should forgive the man of letters or the artist in consideration of professional eminence, faults and vices, which seriously affect the common welfare. And indeed while genius, allied to virtue and benevolence, shines with a brighter lustre in the eyes of men, the same cause will recommend inferior talent to favor, but condemn even the most ambitious candidates.

for fame, to merited ignominy and disgrace, when they are wanting in those moral excellencies, which even the world admires and loves to honor.

There certainly is no reason that we should ever lose sight of this important distinction, in contemplating the genius, in estimating the claims of those, whom the unanimous vote of mankind has placed on the summit of Parnassus. There are those, whose professional greatness amply entitles them to this distinction, whilst the vileness of their moral character would place them on the lowest seats of Pandaemonium. When, therefore, we make our estimate of the character of one whose name has become a household word in the republic of letters, let us be careful to enquire whether both phases, which together constitute the whole of man's character, have been judged with equal justice, when public opinion pronounced its sentence. I may gaze with spell-bound admiration, up to the heights where the poet's genius soars and revels, in regions attainable only to a favored few: I may join with the loudest in praise of the brilliant creation, which, in sparkling array, he marshalls up before the astonished world; but when the first thrill of sudden pleasure has subsided, I am bound to enquire, will men be the better for all this, or the worse? Will these splendid displays of power promote the wisdom, the virtue, the happiness of men? Or have the powers of a master-mind been exerted only in furnishing pleasing employment for the understanding, in catering for the imagination, in feeding a taste which demands only what is rare, and spicy, and exhilarating, while for the moral man there is not only no food provided, but rank and deadly poison? Is it important, we ask, or not, that the merits of those whose genius gives them a boundless influence over their fellow men, should be tested by such criteria?

We may rejoice to know that criticism, which directs and gives tone to public opinion and taste in these matters, is generally correct and sound, at least among the Germans, and the Saxon race, inhabiting England and America. But there are instances in which the moral character and influence of genius, are entirely overlooked, on account of the extraordinary magnitude and brilliancy of its performances. The eye of the multitude, dazzled by the brightness, enchanted by the captivating proportions of the form which has suddenly risen into view, loses its discriminating power: and men bow down to worship, before they have ascertained or inquired, whether the object of their adoration be the meretricious Aphrodite or the virgin Minerva. There have certainly been instances in which the reading public have exhibited a marvellous readiness to forgive extraordinary literary merit, every possible sin against all that is pure in morals, and holy in religion. And we do conscientiously believe that among instances of this kind, the almost apotheosis of Goethe is a prominent one. We may be thought rash and presumptuous in thus throwing down the

gauntlet to the whole community of critics. But we may comfort ourselves with knowing that we do *not* stand quite alone. In his own native land, the voice of censure has been fearlessly raised against Goethe, and hat from quarters the most respectable. But no unfavorable criticism has ever met our eye, whilst eulogies unnumbered and numberless stare us in the face. We say this merely to show, that we have been influenced in our opinion of this remarkable man, by no other evidence than that, which may be gleaned from his own works, and from a knowledge of his character derived from an authentic source.

Every one, in the least degree conversant with the literature of the last century, must be aware that the literary world has gone mad with Goethe. The reading public of Germany adores him to the extent even of sneering at Schiller, as not worthy to be named in the same hour with their Magnus Apollo. The critics proclaim him to be the one, peerless representative of all that is intellectually great, of all that is elevated in wisdom, of all that is pure and beautiful and lovely in character. They do not even blush to assert that Goethe was a *christian*.

Now we have certainly not sat down to the superlatively ridiculous attempt of demonstrating that all this admiration is groundless.—But we do intend to attempt to prove, that though Goethe may deserve all and more than can be said in praise of him, merely as a literary or worldly-wise man, when his moral phase is examined, when his influence on men is tested by the only and infallible standard of truth and virtue, he must take his station among the Lucians and Ovids and Cæsars of antiquity, and the Byrons and Gibbons and Napoleons of our day. If the reader should stare, because we rank the poet among conquerors, we have only to say, that active life has its poetry, as well as the inward spirit, and that the Cæsars and Napoleons, worshipers of Calliope, have enacted poetry as great as ever votary of the nine indited. And need we say that here also, and more particularly, the two phases of character are to be kept in view. Now we wish it to be distinctly understood, at the outset, that we have no desire whatever of detracting one iota or tittle from the praise which has been showered upon Goethe, so long as he is viewed only as a mighty genius, as a profound thinker, and as a poet who seems never to have drunk aught else but the waters of Helicon. We admire, as much as any one, his marvellous power over every thing that he touches: his wide survey of human society, and deep insight into its hidden springs and mysterious developements: his intimate and filial relation to nature, showing that, from his earliest days, he sat on her knee, reading her mysteries in the animated and ever-changing play of her own lovely features, and permitted, as a favorite child, to view unveiled the charms of lineaments of which the many never dream, and to understand the harmonious numbers of her language, to which the vulgar ear is deaf; and lastly his high and universal

poetic spirit, to which the world within was an exhaustless well-spring of life-generating freshness, calling forth verdure and bloom, wheresoever its crystal-tide was diffused. But while we thus do homage to Goethe's genius and his poetic greatness, we cannot, for a moment, accord him that goodness of heart and purity of purpose, which are so loudly claimed for him. We do contend that the poet, as well as the painter and sculptor, should have an aim in view, beyond that of mere artistical distinction: should have a nobler and higher purpose than that of attaining eminence in his art. Are we willing to forgive the painter or sculptor the lascivious and obscene and corrupting character of his works, merely because they are executed with matchless skill? We trow not. And if we demand of these votaries of the muses, that their works shall have a tendency to elevate and purify our taste, and by their moral character to exalt and refine our sensibilities, to train our imagination to take delight in pure and noble conceptions, on what grounds, we would here ask, can the poet ever claim to be exonerated from such responsibilities? Is he alone to have license to poison the public mind with moral corruption, because he diffuses his venom with all the power and majesty of genius, and all the magic skill of art? It is to be deeply lamented that such leniency has been but too often exercised. But we have no disposition to follow such example; and we, for one, demand of the poet, that the higher his genius, the greater good is he sent and bound to accomplish in the world.

Now, we do not believe that Goethe ever had, like Klopstock, and others any such great purpose definitely before him. At least we are totally at a loss to discover, from his works, what it was. If he really had a purpose other than that of becoming a great poet, and if his eulogists have, in their remarks on his different productions, correctly pointed out the design which they were severally intended to answer, then certainly, as will appear below, that purpose was neither great nor good. And in fact, it seems to us that Goethe's receptiveness was greater than his productiveness: that he rather excelled in giving shape and color to the impressions which he received from without, than in producing mighty creations of his own. We may be accused of making here a distinction without a difference. We may be told that it is not the poet's office to produce anomalies, but to present things that are, in novel or original attitudes and in striking combinations or relations. Be it so — and be it granted that Goethe is actually eminent in this. And yet we contend that his greatest characters are made up of elements, which were furnished to his hand by ancient and modern literature and history. His clear discernment of these elements and great skill in using them, are worthy of all praise. But where, we ask, has he ever created a character like Schiller's lofty and glorious Posa, that eloquent prophet of human rights and liberty? Or like Schiller's gigantic Wallenstein, or single-hearted Tell? While Goethe's

characters embody *his* philosophy, or *his* views of human nature, life and relations, Schiller, in some of his characters, appears before us as the great mystagogue of human nature itself, as the prophetic herald of principles and rights which his age scorned and trampled in the dust. In his *Posa* he was so far in advance of his age, that it has been said, that if this creation had appeared during and not before the French revolution, he would have been accused of having directly condemned that tremendous explosion. — Goethe's mind appears to us like a vast convex mirror, which receives rays from all directions and by concentrating them in a hidden focus, produces, by their combined energy, new and bright forms, sparkling in every variety of color, mellow and soft, brilliant and dazzling. He seems to have gone through life, with an eye ever open to observe, and a mind ever ready to receive, to digest, to gather materials from every source, and a spirit, prompt, active and powerful to give tangibility to his observations, and to mould and fashion his materials into shapes, original in their conception and imposing in their appearance. These, it will be said, are great and distinguished merits, and we are not disposed to gainsay it. Nor do we here design in the least to dispute his originality: but we contend that it was vastly different from Schiller's. Goethe may be styled the representative of the metaphysical spirit and tendency of his age and nation; Schiller, of the affections and feelings distinctive of his people. But Goethe's genius was thus, from the very nature of the case, more of a diffusive character, grappling with the hidden nature and the mystical relations of beings and things around him; while Schiller's was deep as the springs of his nation's feelings, and towering high as its aspirations and hopes. But if Goethe *had* a purpose, and if this purpose *was*, as his admirers say, great, noble and good, is it not strange that his greatest works are most disfigured by impurities and moral abominations? What is his *Faust*, unanimously declared to be his masterpiece, but the speculative and practical wickedness of his age embodied?

But not to anticipate, let us look, for a moment, at his life, written by his own hand, at an advanced age. What greater purpose than that of straining himself to unrivalled excellence in his art can be discerned there? We challenge those who pretend to see any, to put their finger on the page where it is announced. But they will say that this cannot be done, because his whole life was one consistent and unbroken pursuit of the purpose which, from his earliest years, was clear before his mind, the acquisition of truth and the attainment of moral excellence. Very well. By its fruits let the tree be known—by his works let the man be judged. Of Goethe's written works and the evidences which *they* afford of his character, we shall speak on a subsequent page; here we have yet a few words to say of his personal character as exhibited, by his own showing, and on the authority of others, in real life. We have no desire to dwell long on this part of our subject, and shall

therefore be brief.—It seems to us that his autobiography amply proves the absence of a purpose of life greater than that of becoming a universal poet, of which we have accused Goethe. No active occupation attracts or engages him. His genius led him to aspire to the vacant throne of the literary world, and all his occupations tended to fit him for this eminence. For this ambition we have no quarrel with him. He that rules in the empire of letters, fills one of the highest and most important stations, perhaps the most important, because the most extensively influential station in human society. Whether the aspirant has been really worthy of the eminence acquired, must be determined from the manner in which he has wielded his sceptre. We may exhibit what we mean by an example from the poetry of active life.—The poetry which Napoleon acted filled an astonished world with admiration;—but his pen was the sword and his ink was human blood, and enslaved mankind, weeping over the smouldering ruin of empires, was the burden of his poem. The proof that Goethe's course was similar to his, belongs to our next article. But while he, like Napoleon, effected much that is good and praiseworthy, he but too often chose to pluck his pen from the basilisk's wing, and to dip it in the venom of the deadly upas, and moral desolation was the result. And for this purpose, certainly, his genius was not given him.—But, look at him again, in his social capacity. We know not that we have any fault to find with him, as a son, or a brother, or a friend—certainly no evidence against him. But in respect of the other sex, his conduct was, by his own showing, undignified, and mean—exhibiting the most contemptible inconstancy. He was perpetually falling in love, and, like a consummate trifler with woman's holiest feelings, transferred, without much concern, his fickle attachment from one object to another. And although he abruptly closes his account of his life, with a detail of the most decided symptoms of being about to be united to an accomplished and high-souled woman, we nevertheless know that *he never married*. This circumstance alone would be sufficient to throw suspicion on one, who represents himself as possessed of an exceedingly amorous disposition. And, to say nothing of reports, black enough, in all conscience, which at the close of the last and the beginning of the present century, when Goethe was wont to spend his winters in Jena, were on every body's tongue, we would ask those who say that Goethe was a christian, whether they know nothing of his relations to a certain Madame Vulpius, with whom, on one occasion, the students of Jena refused to dance, because——. But we forbear. His written works are now before the world, and as they bear ample witness of his character and of the influence which he chose to exert on society, we would make them the basis of our protest against the unqualified praise which has been showered upon him.

A DIRGE.

 BY N. C. BROOKS, A. M.

There is a pure communion with the soul
 Of genius, wide as e'er its fame extends,
 Which spurns a country's limits, and the goal
 Of home transcends;
 And links earth's distant sons as kinsmen and as friends.

E'en as the stellar glories of the skies
 For every gaze that meets them, are outspread
 O'er the broad heavens, the stars of earth arise,
 To bless each head,
 On which their beams descend far as their light is shed.

Thou hast not seemed a stranger, though thy voice
 Was unfamiliar—yet the breathings of thy mind,
 Like rich Eolian harpings, wakened joys
 By heaven designed
 With sympathetic chain the kindred heart to bind.

In silence slumbers now the golden shell
 That woke to nature, purity and truth;
 And all the pride thy genius won so well,
 Is changed to ruth
 By death, while yet thy heart bore the sweet "dews of youth."

Though quenched below, still flames the sacred fire
 Of genius where no shades of death embrown;
 For a celestial harp thy earthly lyre
 Thou hast laid down,
 And for the olive wreath assumed a golden crown.

Lost daughter of the muse, accept these flowers
 A stranger's tribute to the sainted dead,
 From one that's destined in life's opening hours
 To lay his head
 Where fall nor wreath, nor flowers by friend or stranger shed.

 HISTORY OF THE MOGULS.

(Concluded.)

Let us now turn to the west and follow the career of the victorious Zingis. On the west of his empire lay the dominions of Mahmoud of Charisme, commonly called the empire of Gazna, from its capital city. It is difficult to fix the bounds of this empire

with precision. They probably extended along the Kirgees mountains by Lake Aral to the Caspian round to the river Kur, following the mountains and the Salt Desert across between Fars and Kerman to the sea and round by the Indus. To Mahmoud, Zingis sent, desiring a treaty of peace and friendship, but his caravan of three ambassadors and 150 merchants was massacred at Omar by the command or connivance of Mahmoud. The historian Gibbon relates that it was not till after a demand and denial of justice, and after having prayed and fasted three nights upon the mountain that Zingis appealed to the judgment of God and the sword.

“Our European battles,” says Voltaire, “are but petty skirmishes if compared with the numbers that have fought and fallen in the fields of Asia. Seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zingis. In the vast plain which extends to the north of the Sihon or Jaxartes, they were met by 400,000 troops of Mohammed. In the first battle, which was suspended by night, 160,000 Charismians were slain. Mahmoud was astonished at the valor and dismayed by the number of his enemies; he withdrew from the field to the fortified towns trusting to foil the barbarians by the length and difficulty of regular sieges. But Zingis had brought with him a body of Chinese engineers, who proved more successful in attacking a foreign country than in defending their own. With incredible rapidity they reduced Obrar, Cogende, Charisme, Bochara, Samarcand, Merou, Nisabour, Balk, Herat, Bamian, Candahar and Gazna.” In revenge for the murder of his ambassadors, Zingis encouraged the fury of his troops, and rapine, slaughter, and indiscriminate destruction marked their pathway through Charisme, Bucharria, Chorasan and Candahar, so that when Gibbon wrote, five centuries had not been sufficient to repair the ravages of a four years war.—Mahmoud fled to a desert island in the Caspian where he died unpitied and alone in 1220.

His heroic son, Gelaleddin, in vain strove to stop the resistless torrent of invasion. Retreating as he fought to the banks of the Indus, and overwhelmed by multitudes, he spurred his horse into the waves, and swam one of the broadest and most rapid rivers of Asia, extorting the admiration and applause of Zingis himself.—Loaded with the spoils of one of the richest countries of Asia, the conqueror now slowly retraced his steps towards Tartary. After passing the Oxus and Jaxartes, he was joined by two generals whom he had despatched with 30,000 troops to subdue the western provinces. They trampled on the nations that opposed their passage—forced the gates of Derbent, a narrow passage between Caucasus and the Caspian, overrun the countries of the Volga, and completed the circuit of the Caspian sea an enterprize never before attempted and never since repeated.

Zingis now turned his arms against the emperor of Hya, who had offended him by sheltering some of the fugitive Chinese, and

in 1226 he completely conquered, or rather destroyed that empire. This was his last exploit, he died in 1227, in Hya, with his last breath exhorting his sons to finish the conquest of China.

We come now to the conquest of Persia proper, which was accomplished in 1256, by Holagou, the grandson of Zingis, and brother of Menko and Cublai, with the same rapidity as had marked the other conquests of this fierce people. From Persia they entered the dominions of the Caliphs, stormed and sacked Bagdat—killed the caliph Mostassem, the last of the temporal successors of Mahomet, with more than a million and a half of his subjects. They next burned Aleppo, pillaged Damascus, and threatened to join the crusaders, who were at that time besieging Jerusalem. But here they were met by the Mamelukes, a body of Circassians and Tartars, who at that time governed Egypt. Equal in valor and superior in discipline, they drove back the tide of invasion beyond the Euphrates. But it overflowed with resistless violence into Armenia and Anatolia. The sultan of Iconium took refuge in Constantinople, and the whole of Asia Minor, excepting a few districts along the coast which they did not attack, submitted to the Moguls in 1272.

When Octai had finished the conquest of Northern China, he again planted his standard in the plains of Tartary, and summoned his warriors to the conquest of Europe. One million and a half of savage herdsmen, mounted on the fleet horses of Tartary, answered to his call. Of these he selected one-third and placed them under the command of his nephew Batou, who governed the Mogul conquests on the north of the Caspian Sea.

A Tartar on horseback seems the very perfection of earthly majesty and power; trained from his infancy to the saddle, he moves as if horse and rider formed but one perfect creature, with the mind of a man, the strength of a giant, and the swiftness and grace of an eagle. With half a million of such followers, Batou set forward, and like the victorious Roman, if it may be said of him, that "he came, he saw, and he conquered." In less than six years he overran and subdued the whole of Russia, burnt Moscow and Kiow, their ancient and modern capitals, and penetrated Poland to the very borders of Germany. The cities of Sublin and Cracow were obliterated, and the armies of Poland and Silesia routed at the battle of Siegnitz. They next attacked Hungary, forced their way through the Carpathian mountains, and depopulated the whole country north of the Danube in a single summer. The ruins of cities and churches were overspread with the bones of the natives of all ages and conditions, mingled in one common funeral pyre.

I despair of giving you an adequate idea of the panic which these fierce invaders spread over Western Europe. A Russian fugitive carried the news to Sweden, and the Swedes, at that time the fishermen of Europe, were afraid to send their ships to sea lest they should fall into the hands of the terrible Tartars, so that,

as Gibbon quaintly observes, the orders of a Tartar khan ruling on the borders of China, raised the price of herring in the English market.

Western Europe was at that time divided between two distinct and widely different classes. Her warlike nobility and their as warlike retainers, the descendants of the northern tribes who had overthrown the Roman Empire, and her oppressed populace, the remains of the Roman nations, who inhabited the towns and villages, or gathered a scanty subsistence by cultivating the lands of their conquerors, with no shield against their arbitrary power but the capricious and often treacherous protection of the church. To quiet the fears and conciliate the affections of the people, the Pope despatched an embassy of Franciscan and Dominican Friars to win, as he said, the Pagans to repentance. But he was astonished and confounded by the reply, that the sons of God of Zingis were interested with a divine power to subdue or exterminate the nations of the earth, and that *he* would be involved in the common destruction unless he came in person a suppliant to the conquerors.— But while her dispirited populace and affrighted clergy cowered under these audacious menaces, the warlike chivalry of the West prepared for the struggle with that calmness and confidence which undaunted courage, high honor, and steady discipline always inspires, and were soon on their way to the frontier under the command of the Emperor of Germany.

During the winter, the Moguls crossed the Danube on the ice. The town of Newstadt, in Austria, was bravely defended by fifty knights and forty soldiers. The fierce Tartars were awed by a valor which they were compelled to acknowledge, was superior to their own, and on the approach of the German army, they retired towards the Danube. After wasting the provinces of Servia, Bosnia, and Bulgaria, Batou slowly retired from the Danube to the Volga, to enjoy his ill-gotten spoil in the city and palace of Serai, which was built at his command in the desert, in 1245.

It is surprising, that amid the wreck of nations, the already tottering Empire of the Greeks should have escaped the general ruin. Had Batou turned his arms in that direction, Constantinople would undoubtedly have shared the fate of Pekin, Bagdad, and of Samarcand, and Michael Paleologus have met the same fate at the hands of the Tartars which his descendant Constantine experienced about a century after at the hands of the Turks. But the Moguls, in their Persian wars, had acquired a hatred of the Mohammedans and seemed on this account less inclined to deal harshly with the christians, and to this circumstance historians are inclined to impute the safety of the Greek Empire. Even the frozen regions of the North attracted the arms of the Moguls. Shebenai Khan, the brother of Batou, led a horde of 1500 families into the wilds of Siberia, and his descendants reigned at Tobolsk for about three centuries, until the Russians conquered that country, and by the time

that Cublai Khan had completed the conquest of China his kinsmen had explored and subjugated the whole of Northern Asia to the borders of the frozen sea.

The conquest of India, and founding of a Mogul empire there by Tamerlane, does not properly belong to this lecture, because, although Timour was a Mogul by descent, he was a Charismatic by birth, and his army was made up of other tribes besides his Mogul brethren.

We have now traced the history of this extraordinary people to the summit of their power. In the short space of 72 years from the coronation of Zingis, they had conquered nearly the whole of Asia and a large part of Europe, an empire greater than was ever before or since united under one head. The decline of their power was as rapid as its rise. After the death of Cublai Khan, in 1295, the family of Zingis had no acknowledged head; domestic discord led to civil treason and rebellion, and the provinces gradually asserted their independence or were conquered by other adventurers. They were driven out of China by an insurrection headed by a native Chinese in 1368, ninety years after the final conquest of Cublai Khan.

The victories of Tamerlane revived for a time the terror of their name, but his empire in its greatest extent, was but a fraction of that of Zingis, and after his death soon melted away by treason and rebellion, until now nothing remains of the once terrible race of Zingis, but a small tribe of wandering shepherds inhabiting the same country from which they first issued.

SKETCHES OF CELEBRATED PREACHERS.

(No. I.)

JOHN CHRYSOSTOM.

JOHN, surnamed *Chrysostom*, or the "Golden Mouthed," was born at Antioch A. D. 344. His father, Secundus, was an officer of some distinction in the service of the Emperor Constans. His mother, Anthusa, had the charge of his education, and early instilled into his mind those pious sentiments, fixed him in those virtuous habits for which he was distinguished throughout his life. Eloquence was still held in such high esteem by the degenerate descendants of the Greeks and Romans as to open to its possessor the highest offices of the state. Rhetoric was taught at Antioch by the celebrated sophist Libanius, and with him Chrysostom commenced a course of study which was to fit him *for the bar*. But he soon gave up the profession in disgust, regarding it as inconsistent with a virtuous or religious character. Yielding to the supersti-

tious views of the age, he retired to a neighboring desert to connect himself with a number of anchorites, whose austere life was then regarded as the perfection of piety. Many of these were undoubtedly worthy men, for these institutions had not yet become the abodes of ignorance and sensuality as they too often were in latter ages. Chrysostom himself thus describes their life: "They rise with the first crowing of the cock, or at midnight. After having read psalms and hymns in common, each in his cell is occupied in reading the Holy Scriptures, or in copying books. Then they proceed to church, and, after service, return quietly to their habitations. They never speak to each other; their nourishment is bread and salt; some add oil to it, and the invalids vegetables.—After meals they rest a few moments and then return to their usual occupations. They till the ground, fell wood, make baskets and clothes, and wash the feet of travellers. Their bed is a mat spread on the ground; their dress consists of skins, or of cloth made of the hair of goats and camels. They go barefooted, have no property, and never pronounce the words *mine* and *thine*. Undisturbed peace dwells in their habitations, and a cheerfulness scarcely known in the world." Having quitted these hermits and retired to still greater seclusion, he dwelt for two years in a cave: undergoing vigils and labors far beyond his strength, in addition to the dampness of his abode, he became so ill as to be compelled to quit his solitude and return to Antioch. The bishop of that city immediately got him to act as a *reader* of the scriptures, which he at the same time undertook to explain. This happened in the 33d year of his age, and a few years after he was ordained as a priest. Several years before this, when in his 26th year, he had with difficulty prevented the clergy of the province from electing him a bishop—indeed he only escaped by flight. It was on this occasion he wrote his celebrated work *De Sacerdotio*, "On the Priesthood," in order to vindicate himself and appease his friend Basil, who complained that Chrysostom had deceived him into submitting to ordination.

Meletius, the bishop of Antioch, seems to have given over the business of public instruction to his colleague, who soon distinguished himself by his splendid eloquence which was admired alike by Jews, Pagans, and Christians. His old master Libanius, who was a heathen, is said to have declared, 'that John would have deserved to succeed him, had he not been stolen away by the christians.' His fame soon reached Constantinople, the capital of the empire, and when, A. D. 398, the patriarchal chair became vacant by the death of Nectarius, he was chosen to fill it. "The church of Constantinople," says Gibbon, "was distracted by the ambition of rival candidates, who were not ashamed to solicit, with gold or flattery, the suffrage of the people or of the favorite.—On this occasion, Eutropius seems to have departed from his ordinary maxims; and his uncorrupted judgment was determined only

by the superior merit of a stranger. A private order was despatched to the governor of Syria; and as the people might be unwilling to resign their favorite preacher, he was transported with speed and secrecy, in a post-chariot, from Antioch to Constantinople. The unanimous and unsolicited consent of the court, the clergy, and the people, ratified the choice of the minister, and both as a saint and as an orator the new Archbishop surpassed the sanguine expectations of the public."

Chrysostom's career in Constantinople is a part of the history of the times, and has been glowingly depicted by Gibbon, (*Decline and Fall*, vol. II. ch. 32,) and by the laborious researches of Neander in his "Life and Times of John, &c." A brief outline is all that we can here present. He devoted the revenues of his office to the foundation of hospitals and charitable institutions—lived in all the simplicity and frugality of his former monastic life, and set himself most zealously to reform the vices of both the clergy and people. He sent missionaries to the Goths and Schythians, to Palestine and Persia. His eloquence prevented several insurrections. But the empress Eudoxia became his bitter enemy; Theophilus, bishop of Alexandria, envied his greatness. A council, headed by the bishop just named, was therefore assembled, A. D. 403, for the purpose of investigating his conduct. In vain did he protest against the jurisdiction of this body. It passed sentence against him, and the feeble emperor, Arcadius, condemned him to banishment. In two days, however, he was recalled, as the people were clamorous against his treatment, and an earthquake alarmed even the vindictive Eudoxia. But he was soon made the object of new persecutions, the mind of the empress being excited against him by the report of his having commenced a sermon somewhat in this style: "Herodias is again furious; Herodias again dances; she once more requires the head of John," though the homily which begins with these words is now regarded as spurious. He was again banished and conveyed to the town of Cucusus, among the bleak ridges of Mount Taurus, and upon the very frontier of the Roman world. Here he still devoted himself to his ministerial labors—wrote a number of very valuable letters to his friends in Constantinople, and endeavored to urge forward the missions which, in the days of his prosperity, he had established. His enemies not being satisfied with the severity of his doom, changed his place of exile to Pityus, but before reaching this, he expired at Comana in Pontus, in the sixtieth year of his age, A. D. 402. Even Gibbon, who is disposed to show so little favor to any thing christian, is compelled to say of him: "The monuments of that eloquence which was admired near twenty years at Antioch and Constantinople, have been carefully preserved; and the possession of *near one thousand sermons*, or homilies, has authorized the critics of succeeding times to appreciate the genuine merit of Chrysostom. They unanimously attribute to the Christian orator, the free com-

mand of an elegant and copious language; the judgment to conceal the advantages which he derived from rhetoric and philosophy; an inexhaustible fund of metaphors and similitudes, of ideas and images, to vary and illustrate the most familiar topics; the happy art of engaging the passions in the service of virtue, and exposing the folly, as well as the turpitude, of vice, almost with the truth and spirit of a dramatic representation."

Though delivered fourteen hundred years ago, many of his sermons might be listened to with interest and profit by an ordinary congregation almost any where. Instead of taking a text as our preachers now do, he generally went through some portion of scripture by way of exposition and application; on some occasions, however, he confined his discourse to a particular passage. At the risk of making this article longer than we had intended, we present the following extracts from his sermons:

"He said, "*My soul thirsteth after God,*" and added, the "*living God,*" as it were pleading and proclaiming to all who are gaping after the things of this life: 'Why are ye mad about your bodies, why do ye love the body? Why do you desire glory? Why do you lust after pleasure? None of these things abides and lives forever, but dissolves and passes away and is more insubstantial than a shadow, more deceitful than a dream, more fading than the flowers of spring. Some of these things leave us together with our life, others even sooner. *Their possession is uncertain, their enjoyment fleeting, their change rapid.* In God, however, there is nothing of this sort; he liveth and abideth forever without variableness or shadow of turning. These decaying and fleeting objects being left, then, let us love Him who is everlasting and unchangeable. For it is impossible for one that loveth him ever to be made ashamed: he can never fall away, he can never leave desolate the one beloved. The lover of riches indeed, death coming, or even before death, is stripped of his desired objects.—He who loves the glory of this world also often suffers the same thing. Beauty of form, too, often fades sooner than the things just mentioned. And, in a word, all the things of this life are short-lived and ephemeral, so that before they have well come and are seen, they fleet away. The love of things spiritual, on the contrary, flourishes forever, and blooms, and knows nothing of old age, never becomes antiquated, is liable to no change, or chance, or uncertainty of the future. Even here it is profitable to its possessors, fortifying them on every side. And when they depart it forsakes them not in the world to come; it goeth thither with them, accompanies them, and renders them on that day brighter than any luminaries. The blessed David knowing these things persevered in the love of God; this love he could not contain within himself, but endeavored in every way to manifest to those who heard him the fire which burned within him. For, having said, "*my soul thirsteth after God,*" he added, "*when shall I come and appear before God?*"

DECLINE OF PIETY AFTER THE REFORMATION.

We translate the following from the January (1840) No. of Hengstenberg's *Evangelische Kirchen-Zeitung*:

UPON all European lands, which had experienced the blessing of the Reformation, there came a time when the churches therein established became more or less cold; when the power offered to every one by the pure, evangelical doctrine of justification through faith, of making a personal appropriation of salvation, was unheeded; the labor for personal conversion, as well as carrying forward the Reformation to the discipline of congregations, the extension of vital christian knowledge by means of schools, catechisation and the distribution of the Bible, the making serviceable to the whole body of Christ of all the gifts that God has given to each individual in the congregation, was neglected. In Germany the immoderately preponderating doctrinal controversies, and the perilous, insecure situation of a great part of the evangelical churches in relation to the Romish, as well as the thirty years' war with its desolations and after effects restrained such an advance of the work of the Reformation. It was not until *Spener* gave an impulse, felt from Germany to England, and therefore having the highest historical importance, that the time of the revelation of this blessing was fully brought about in the christian churches. In *England* from the very first a party had been formed among the Puritans, who maintained the personal principle and its consequences, but it must be admitted that they too, as has generally been the case, and as it was also among the German Pietists, fell into the opposite extreme. The Restoration of 1660 had driven from the church the puritan or non-conformist clergy, plainly at that time the best part of the English ministers; this victory for which the church was indebted, in a great measure at least, to the external power and worldly-mindedness of a great part of the higher ranks, had a soporific effect upon her; but among the dissenters, too, the earlier fire soon expired. Presbyterianism, for which the greatest and soundest part of the Puritans had contended, could never rightly take root in England; after the Revolution of 1688, the English Presbyterians all essentially became Independents, and separated, inasmuch as they had been only here and there held together by ecclesiastical and political antipathies.

From the end of the seventeenth century onward, then, religion and the church experienced the purification which has been introduced among us since the middle of the last century. The long list of English deists and pantheists, which begins with *Herbert of Cherbury*, and continues through *Hobbes*, *Toland*, *Shaftesbury*, *Tindal* and *Morgan*, knew how to assume the appearance of standing at the summit of the refinement of their times; a long list of defensive writings was arrayed against them; but the mind

and tendency of the intelligent classes was any thing but reformed thereby. The dead learning and cold indifference of the higher clergy, the deep ignorance and irreligion of so many of the inferior ranks, made the continued use of pure christian forms in the church liturgy, a shameful, hypocritical mockery, renewed every Sunday before the world which was thereby more and more estranged from religion. The country clergyman portrayed in *Goldsmith's Vicar of Wakefield*—a book regarded as classical, and, as is known from Goethe's life, immoderately admired by Herder,—is a true, living image of the clergy of those times: he is a man of externally moral deportment, fond of old-english household comforts, with a foolish, though harmless inclination for little controversies, yet without the least vestige of vital christianity, without the knowledge of any thing else than a selfish system of happiness. The sermons that have reached us from *Tillotson*, *Stillingfleet* and others, whilst admired as classical and apparently orthodox,* to all intents and purposes surrender the fundamental doctrines of christianity relative to sinful depravity, justification by faith, the new birth, &c., and their object evidently was to gain over the Deists by means of prudent concessions and admissions: this was still more the case in the inferior followers of these great men. It is a characteristic developement by a Scottish Professor of those times, who, whilst recommending the clerical profession to students, says: Its official duties have indeed somewhat of gloom and melancholy, but amid the great leisure and in the pleasant situation which it secures to many, *it gives a great opportunity for literary labors*. Meanwhile erroneous opinions of the most serious kind gained ground among the clergy of the church; *Samuel Clarke* stood up as the defender of Arianism; bishop *Hoadley* sought to reduce the whole of christianity to deism, and to remove from it every thing mysterious; but especially were theories of justification set up which approached the Tridentine doctrine, and now and then went beyond it.—Among the Dissenters who called themselves Presbyterians, as is still in a great measure the case at the present day, Arianism and Socinianism were still more widely disseminated than in the (established) church; but most of the Independents also, who professedly adhered to Calvinism, estranged themselves still more and more from the gospel; among them *Locke* especially appears to have had an evil influence upon christianity.

Some testimonies from important and influential men of those times are adduced.—The well known bishop *Burnet*, (author of the *History of the English Reformation*, history of his own times, &c.) says, in the year 1713, in the preface to the third edition of his "*Pastoral Care*:" "I stand now in my seventieth year; I declare before God, who is acquainted with the recesses of my heart,

*This assertion is altogether too sweeping in its condemnation.

to whom I must soon give an account of my office; that I have always had the good of the church in view, and labored for it with upright, heartfelt zeal. I cannot look around me without the deepest distress, for I see the church, and with her the whole Reformation tottering on the very verge of ruin. From without the state of affairs is melancholy enough, but what increases my anxiety still more is the internal condition into which we are unfortunately fallen. I will for the present confine myself to the clergy. Our ordinations are the greatest burden and sorrow of my heart. The greatest part of those who present themselves for orders are ignorant to a degree of which few are aware who are not officially acquainted with the fact. The simplest of that which they ought to know is precisely that with which they are least acquainted, namely, the most important contents of the books of the Holy Scriptures, of which they say that their tutors in the Universities never remind them; at no time can they give a satisfactory account of what is recorded in the gospels. Some have read some few books, but not the Holy Scripture; many cannot even give an account of the catechism. They complain as of the greatest disgrace if one refuses them ordination, although some are so ignorant that in a well ordered state of the church they would never be admitted to the holy sacrament."

The famous apologist, Bishop *Butler*, wrote in 1736: "It is come, I know not how, to be taken for granted by many persons that christianity is not so much as a subject of inquiry; but that it is now at length, discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for having so long interrupted the pleasures of the world."

Archbishop *Secker* wrote in 1738: "Men in every age, and generally indeed with but too good reason have complained of *their* times. Although it seems natural to regard the evils which we suffer as the greatest, and one is often thus deceived in comparing different times, yet there can be no mistake, that, owing to various sorrowful circumstances, open contempt for religion is the peculiar character of the present time, that this evil has reached the highest pitch in the metropolis and is becoming widely diffused over the land, and as this is bad enough in itself so it must bring all other evils in its train. Among the higher orders this irreligion has already become so unbridled and so regardless of all principles, among the lower there is such a carelessness of transgression and such a tendency to excesses, that if no dam can be raised against this flood the final fate of the nation must be awful. Christianity is universally mocked and insulted, especially in its teachers. Against us clergymen the opponents seem to have laid it down as a principle to be as bitter as possible, beyond all the bounds of truth, and even

of probability, for they fabricate the worst and most unfounded reports in regard to us and unmercifully exaggerate every failing."

The celebrated dissenting minister and poet *Isaac Watts* wrote in 1731: "In lately published writings the question is often asked, whether the strength and influence of the Dissenters have not been diminished and for what reasons. After an accurate investigation I must say that the general reason seems to me to be this: the decline of vital piety in the hearts and lives of men; the limited success of the preaching of the gospel in the conversion of sinners to a godly life in Christ Jesus. These charges apply not only to the Dissenters; it is a painful observation of all those who have the cause of God at heart, and we must therefore employ all proper and suitable means in order to revive religion which is dying amongst us."

CHRISTIAN MISSIONS.

(No. 3.)

Early Missions of the Nestorians in Central and Eastern Asia.

INTENDING to answer the question of the encouragement to missionary efforts by facts, we propose giving a sketch of the labors of the Nestorians, who, although now scarcely known as a part of the church, were, at the period about to be described, its most valiant and most successful champions. These people deserve to be regarded as pioneers in this great work, and ought to be held in grateful remembrance. But it is not on this account that we now bring forward their labors. We do so, because they form a kind of connecting link between the efforts of the primitive church and of our own day, and conclusively show that christianity did not lose its power as soon as inspiration and miracles ceased, and that it was always considered a solemn duty on the part of the church to carry the gospel to the ends of the earth. Let it also be borne in mind that the efforts of which we are about to speak were made under as unfavorable circumstances as can well be imagined. The people, who were to be the subjects of these efforts, were generally rude—the wild migratory shepherds of Tartary, the priestridden population of India, or the supercilious natives of China. The missionaries themselves were but imperfectly prepared for their undertaking, possessed no great superiority of knowledge, except upon the single subject of religion, and even here they were weakened by erroneous views. And as to the means of communicating and perpetuating knowledge, those ages bear no comparison to ours, for it must be remembered, that the times we have under consideration correspond to what modern historians denominate the *dark ages*—from the *eighth* to the *fifteenth* century. They had no turnpikes, canals

or rail-roads — but had to travel across the whole breadth of Asia from west to east in caravans. They had not the modern improvements in navigation, the compass had not yet guided the mariner of the west. The press had not yet commenced scattering its “leaves for the healing of the nations,” and even if it had, they scarcely possessed the ability to avail themselves of its power. Yet under all these disadvantages, these outcasts from the great body of the christian world—crossed the Tigris, subdued the Medes and the Persians to the obedience of the faith, tamed the wild tribes around the Caspian and Aral, descended the Indus and penetrated to the southern extremity of Hindoostan, scaled the snow covered Imaus and preached the gospel to the Tartars of the steppe and the desert beneath their rude tents, and nearly *one thousand years ago, demonstrated that China is not inaccessible to christianity—by establishing christian churches in nearly every province from Peking to Canton.* But to come to the facts which we promised : *

The Nestorians, as the reader of Church History well knows, received their name from Nestorius, who was made bishop of Constantinople A. D. 428, but was deposed by the council of Ephesus, A. D. 431. The grounds of this proceeding were, that his views in regard to the Virgin Mary, to whom he refused the title, Mother of God, and of the nature of the Savior, in whom he was charged with making two persons, were heretical. Himself a native of Syria, his peculiar views and attachment to his cause were warmly cherished in that country, particularly in the famous school of Edessa. A number of Persian youth being educated there carried his system into their native country, where Nestorianism, which in the mean time had become firmly established in Mesopotamia, soon became the dominant christian sect. Their first patriarch was the archbishop of Seleucia and Ctesiphon. But in the fourteenth century the church was divided into twenty-five metropolitan sees, extending from Arabia to China, and embracing, of course, a vast number of bishops and churches. “At what time the Nestorian missions were commenced in Central and Eastern Asia, is wholly uncertain. The gospel appears to have been preached in those regions at a very early period. The accounts given of the mission of Thomas, the apostle, in China, are to be rejected as fabulous; and Mosheim thinks it by no means certain that he went even so far as India; and that the India referred to by the ancient writers, when speaking of him, were countries on this side of the Indus. But the Greek and Syriac writers both affirm that Thomas preached the gospel in Hyrcania, Margiana, and Bactria. They say also that the Gelae, as far as Gog and Magog, received the

* We compile from the Missionary Herald, for August, 1838, where there is a very able and interesting article on this subject, the authorities for which are stated to be Asseman's *Ribliothecca Orientalis*, and Mosheim's *Hist. Ecclesiastica*.—Tart.

gospel from one who had been a disciple of the apostles. The Syrian chronicles make it certain that the gospel flourished in Transoxiana as early as the beginning of the fourth century.

Though the christian religion was not carried into China by an apostle, there can be no doubt that it was published in that remote country by the early missionaries of the cross. Arnobius, who wrote in the third century, makes express mention of the *Seres* as among the oriental nations who received the christian faith, and Mosheim regards these as having been undoubtedly Chinese. The Nestorian patriarchs are said to have appointed and sent metropolitans to China as early as the fifth century; which implies the existence of bishops, priests, and churches, and that the religion had been a considerable time in the country. And if the religion of Christ then prevailed in China, we may infer that it did, to some extent at least, in the intervening countries of Tartary also.—The year 636 forms one of the eras in the history of Nestorian missions. At that time a Nestorian missionary is said to have entered China in the person of Olopuen, or Jaballaha, and from that time to the year 781, nearly a century and an half (beyond which the record does not extend,) no less than seventy missionaries, whose names are preserved, labored in that empire. The record is upon the celebrated Syro—Chinese monument of stone, found by the Jesuits A. D. 1625, in the city of Sigan in China.” This is also corroborated by the Syrian chronicles.

It appears from the inscription, that Olopuen, or Olopauan, as others write the name, entered China in the reign of the emperor Tai-cum A. D. 627—650. His son and successor Coa-cum commanded christian churches to be erected in all the provinces of China, and honored Olopuen with the title of bishop. The gospel was promulgated in ten provinces of the empire, and all the cities were supplied with churches. Fifteen years after the decease of this emperor, that is, A. D. 698, the christians were persecuted in some of its provinces. The emperor Hiven-cum ended these persecutions A. D. 719. About this time two able and active missionaries, John and Kielie, arrived with some associates, and about 745 another named Kieho. These three and their associates labored with great zeal for the propagation of the gospel. The emperor had a church of his own which he adorned with the statues of his ancestors. In the year 757, the emperor So-cum ordered a great many churches to be erected. Admitting the monument to give a faithful history, the gospel, as published by these missionaries, must have had free course in China during a considerable portion of this period, i. e. from A. D. 627 or 650, to A. D. 781, when the monument was erected.

The missionary zeal of the Nestorian church was revived by the patriarch Timotheus A. D. 778. He was from the convent of Berth-Aben, at the foot of mount Niphates. From this convent he selected a monk named Subchaljesu, who was skilled in the

Syriac, Persian, and Arabic languages, and sent him to preach the gospel to the Dailamites and Gelae on the eastern shore of the Caspian sea. At the same time he wrote letters to the king of the Tartars, and other princes, exhorting them to embrace the christian faith. The distance from Bagdad, then the seat of the Patriarchate, was 800 or 1,000 miles. Subehaljesu was very successful in the objects of his mission, gaining multitudes of converts to christianity, and supplying them with churches and teachers.— Leaving the prosecution of his work to his associates he penetrated into China, where he is reported to have labored with equal fidelity. Returning thence on a visit to Assyria, he was murdered by some barbarians. Timotheus without delay ordained two other monks from the same convent, as bishops, Kardagas for the Gelae, and Jaballaha for the Dailamites. These took with them fifteen monks of their convent, seven of whom they afterwards made bishops. The names of these seven deserve to be remembered: they are Thomas, Zacheus, Semus, Ephraim, Simeon, Ananias and David. Some of these went to China and David became Metropolitan of the churches in that country. Thomas is said to have gone with his associates to India. It is possible that he, and not the apostle, may have been the St. Thomas whose memory is cherished by the Syrian churches of Malabar. By the year 877 christianity had penetrated into Masina, or Southern China, and the Nestorians had thus erected churches in almost every part of eastern Asia. The patriarch Timotheus died A. D. 820, and scarcely any notices of the Nestorian missions for 150 years after his time have reached us.

The seventh century opened with an event in the remote parts of great Tartary, which could not fail to have a rousing effect upon the missionary zeal of the Nestorians, and that was the profession of the christian faith by a Mogul prince and his subjects, in number about 200,000. These people lived on the borders of Cathay, as the northern part of China was then called: and their prince was the first who received the name of Presbyter John, or Prester John, a name which in after ages acquired so much celebrity in Europe. His people were called Kerith, Karith, or Kerit. Their chief city Carocorum is supposed to have been about 600 miles northwesterly from Peking. His son and successor commenced in 1046, those movements westward, which directed and impelled at a later period by the master spirit of Gengis Khan, proved so destructive to Asia and Europe. The last of this race of christian kings was slain by Gengis Khan about the year 1202. Gengis himself favored the christians on account of his wife who was one; but he himself never professed their faith. The Mogul conquerors who succeeded him seem to have been of about the same sentiments until after the time of Kublai Khan, the conqueror of China. After that time they began to go over to Mohammedanism, until at last the sword of Tamerlane, about 1300, began the work of exterminating christianity from the Tartar dominions of Central Asia. But in

China, whence the Tartars were expelled in 1369, the Nestorians retained their existence until the close of the sixteenth century. In 1540 a persecution was raised against them, and the Jesuits, who visited the country not long after that time, say that there were no traces of christianity in China. It is probably true that the Nestorian churches, from Canton to the Chinese wall, and thence to the shores of the Caspian, have perished.

It thus appears, that the Nestorian missions in central and eastern Asia continued from about the third century to the sixteenth. The more active periods of their missions were from the seventh to the middle of the thirteenth centuries—a long period of time evincing great perseverance, and showing, one would think, that the true spirit of Christ must have been at least one of their grand actuating motives. That the gospel which they preached was not in all respects the pure gospel, is admitted. Indeed we know that the gospel had lost much of its purity throughout the universal church, at the time the Nestorian church commenced its existence. But it is well known that the Nestorian church, as it now exists, though it has lost, in a great measure, the spirit of the gospel, has yet departed less from the gospel standard in its doctrines and religious ceremonies, than any of the other oriental churches. Its missions, so long protracted, may be regarded as, through the blessing of God, both the cause and effect of this comparative purity. Nor is there any reason to think that the Nestorian church is as pure now as it was in the period of its more active missions. For three centuries past it has been shut out from the christian world; degraded, politically, socially, and intellectually; and subjected to influences from the emissaries of Papal Rome tending to subvert many of its doctrines and religious rites. The Nestorian interpreters of scripture in the sixth century, are said by Mosheim to have been the best any where in the christian church at that period, as they alone searched for the true sense of the inspired words.

In the space of time allotted to the more active missionary operations of the Nestorians, the western churches sent the gospel to the northern nations of Europe, where the providence of God has been more favorable to its perpetuity—to Germany, Sweden, Denmark, Norway, Russia, etc. But none of these missions were extended and protracted like the missions of the Nestorians.

“The inquiry naturally arises, whether there is nothing in the Nestorian missions—their long continuance, their ultimate decline, and the utter extermination of the churches they had gathered among the heathen,—which is inauspicious in its bearing on the prospects of modern missions among the heathen. We think there is not. Their churches in India, would find enough to occupy their labors among the heathen of that great and populous country. Their churches in Arabia, would find enough to do in that country, and in Africa. The effective force, therefore, of the Nestorians, for their missions in Central and eastern Asia, was within the

sweep of a radius extending a few hundred miles from Assyria as a centre; and over this whole territory the Mohammedans extended their conquests and dominion at an early period. The missionary body of Christians, therefore, which was planting the standard of the cross over the vast regions of Central Asia, is not to be regarded as either numerous, or powerful; and it had in those days no printing press—that self-preserving, self-propagating power, reserved by the God of heaven for the missions of these latter days; and indeed few of the facilities which are given to us. Nevertheless it cultivated a wide field, and gathered numerous churches. The people were pagans when the missionaries went among them; and it seems unquestionable that the christian religion became the predominant religion among the pastoral tribes over the great plateau of Central Asia; and once or twice it was almost the predominant religion in China. And when the Nestorian churches in Central Asia were supplanted and destroyed, it was not by a pagan power, but by the sword of Mohammed: and that sword would have destroyed the results of the missions of the western churches in Europe, had not God been pleased to interpose the sword of a Charles Martel, a Charlemagne, and other great warriors. The circumstances of modern churches and of their missions are widely different from those which bore so adversely upon the Nestorians and their labors. The rise and influence of Mohammedanism are events, the like to which cannot occur again; nor do we see how wars, such as destroyed the missions of the Nestorians, and plunged the Nestorians, as a community, into the depths of civil degradation, poverty and ignorance, can ever again afflict mankind.

Is it not most remarkable, in the course of divine Providence, that a church in the interior regions of Asia, which for so many centuries was one of the most distinguished spiritual lights of the world, should now be in the process of re-illumination by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian missionaries had a thought? The light of the gospel, having visited the ends of the earth, is traveling back to the centre where it had been extinguished. The object of our mission to the Nestorians, however, is not merely the restoration of the gospel to that people. We aim, we expect, through the divine blessing, to renew their missions to the countries in central Asia. What is needed among them is a pious, well educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch, and his successors feel as did the patriarch Timotheus, a thousand years ago, and let his bishops feel as did those whom Timotheus sent forth; and we shall need to send but few missionaries into central Asia from these western shores.—We shall find them nearer the field of action—oriental men, with oriental habits and manners, better fitted than men from this western world to win their way to the hearts of an oriental people.

Should the baleful influence of some Mohammed, or the destroying sword of some Tamerlane, reduce our fair Zion to the present low condition of our Nestorian brethren; and were they in our present circumstances, with the spirit which animated them in former days; would they not do for us, as we are attempting to do for them? Yes, verily: they would do more than we are doing. As we would that they should do unto us, in case of a mutual reverse of circumstances, even the same let us without delay do for them. Let us educate their priesthood. Let us instruct them in the theology of the Bible, and in the good old way of their fathers. Let us make them, with the blessing of our and their covenant God, as a city set upon a hill, as beacon-lights upon the mountains to all the surrounding nations."

Die Werke des Flavius Josephus, des berühmten Jüdischen Geschichtschreibers. Enthaltend: Zwanzig Bücher von der alten Jüdischen Geschichte; sieben Bücher vom Kriege der Juden mit den Römern; zwei Bücher von dem alten Herkommen der Juden wider Apion; ein Buch von dem Martyrertode der Mackabäer und das Leben von Josephus von ihm selbst geschrieben.

Alles aus dem Griechischen Original übersetzt durch Professor J. F. COTTA und Professor A. FR. GFRERER.

Das Ganze von Neuem nach dem Griechischen bearbeitet, mit erklärenden Anmerkungen von Rosenmüller, Burder, Michaelis, Whiston, Jost, Funk u. a. begleitet; und mit den noethigen Tabellen und Registern versehen durch C. R. DEMME, Prediger der Deutsch Lutherischen Zions und St. Michaelis Gemeinde in Philadelphia.

This is a new edition of the works of Flavius Josephus, the renowned and classical historian of the Jewish nation, the first, we believe, in the German language, published in this country. It is not a new, but a corrected translation on the basis of the work mentioned in the title page. Editorial labor has, in this instance, been very great. Diligent comparison of the versions used with the original Greek text, together with careful correction, wherever it was necessary, both in sense and language, rendered it almost as difficult as a new version, and sometimes even more so. The work is well got up, and is highly creditable to the enterprising publishers. They have rendered good service to the reader of German, and it is to be hoped that they will be amply remunerated.

It is proposed in this article to give some account of the Editor's labors, and to show what he has done to enrich the work and increase its value. It is not merely an accurate and idiomatic rendering of the Greek into German: there is, in addition, a large

body of annotation, which will render it useful even to those who may possess it in other and accredited forms, to the theologian by profession and not less to the layman.

No difference of opinion exists in regard to the value of Josephus. It is in fact indispensable to the biblical student. The writings of Josephus have come to us from the first century of our era and they can never lose their value. The learned Editor, in his modest, but well written preface, adduces numerous testimonies to their excellence from high sources. Some of these may be cited. Tertullian represents Josephus as an admirable expositor of Jewish antiquities. Origen frequently quotes him as a credible historian. Eusebius acknowledges that he had derived much aid from him in the composition of his Ecclesiastical history. Jerome expresses admiration of his extensive acquaintance with Grecian literature, and calls him the Grecian Livy. In more modern times—Grotius, Scaliger, J. Vossius, Du Pin, Dr. Lardner, Wotton, Tillotson, Tillemont, Hess, Michaelis, Neander, have commended him, both for accuracy and elegance. The Editor closes his preface, with the following remarks: "The utility of the works of Josephus must be obvious, in the study of the Bible.—Careful use of them will both elucidate and confirm many passages of the Scriptures. With this conviction, the republication was undertaken.—The translation of Professor Cotta is the basis, and some of his notes are retained. His translation was carefully compared with the original and corrected, and numerous additions have been made to the notes, from Rosenmueller, Jahn, Michaelis, Whiston, Burder, Jost and others. Such a work can be safely recommended, and it cannot fail to extend the knowledge of that best of books, the Bible, amongst the Germans of America."

Such, then, is its character, and these are the claims which it sets forth. No further statements need be made to induce all, who can use it, to add it to their libraries. The notes are an invaluable accession. They exhibit the results of the philological researches of the ablest critics of that land of critics and philologists, Germany, down to the present time. Numerous facts, illustrative of Scripture, drawn from travellers, both ancient and modern, who have visited the East, are found in the notes. We may not always arrive at the same conclusions with the Editor, but should not often dissent, and certainly not on any material point.

Two or three specimens of the additions, may be interesting. On Genesis 3, 15—the Editor remarks: "these words appear to us a *protenaggelion*. God gave to our first parents intimations of his gracious purposes, and excited hope of a future deliverer. This was their view—for when Eve gave birth to her first born son, she proclaimed him the man, the God, Gen. 4. Her meaning was that she had given birth to the destroyer of the serpent, the restorer of the happiness which had been lost. This was not then realized, but in the fulness of time the prediction was fulfilled. The sacred

traditions of many nations show that a liberator, under the image of a destroyer of the serpent, was not unknown to antiquity."

On the 3d chapter of Josephus with other valuable notes, we have the following on the flood: "The inundation of the earth with water, has been considered fabulous. A flood extending fifteen cubits beyond the highest mountains, how incredible! Who could persuade himself, in the possession of reason, of the existence of such a mass of water, without a new creation? What superstition is adequate to the belief of inspiration in a book containing such an account, and of a divine mission in the author of the book.—Bolingbrook denied the compatibility of the belief in this, with the conviction that there is a God."

Reflecting and honest writers have remarked in regard to the flood, that the Mosaic account does not render it necessary to believe that it extended on the whole earth and covered the Cordilleras and Himmelah mountains. He refers to the then inhabited world, and Noah thought the deluge universal, because it extended to all he knew. Without deciding this point, it is said by the Editor: "No naturalist has proved a universal deluge impossible.—We learn from Moses that permanent seas originally covered the earth, and examination has established this. There are evidences that the earth was once covered with water. There was then water enough. Moses mentions what Josephus omits, "that the fountains of the great deep were broken up." (Gen. 7, 11.) There are too reservoirs of water in the earth, which might have been upturned by the commotion of the elements. There is therefore no necessity to resort to the hypothesis of a new creation of water. If, for the purpose of rendering doubtful the statements of the Bible, it be said, that fossil animal bones are found in many mountains, but those of human beings are not, it may be replied, that the human race had not at that time been extensively diffused, was confined to Asia, and moreover that the mountains have not been extensively examined. Other objections, as being trivial, need not be noticed here. The philosophy of nature, which merits the name, using the clue presented by God and not one of its own fabric, will display to our view not the God of mere reason, but of the Bible in the kingdom of nature. The same may be said of genuine historic research. Even Rotteck, unquestionably unperverted by prejudice, speaks of the Mosaic records as venerable for their well ascertained antiquity, and as deserving on account of their profound philosophy, a high respect in the view of science, untrammelled by religious considerations. From a superficial acquaintance with physics and history, nothing can be expected but ministrations conducive to superstition and infidelity. The most interesting discussions on this subject, in modern times, may be found in the following works: Buttman, über den Mythos von der Sündfluth. Bopp, die Sündfluth. Link, die Urwelt. Ballenstedt, die Vorwelt, oder Beweis von dem Daseyn und Untergang von mehr als einer Vor-

welt. Tholuck's literarischer Anzeiger 1833, No. 67-68. Schubert Geschichte der Natur. Works of Treviranus, Alex. Von Humboldt, Cuvier.

On the contest of Jacob, narrated in Genesis 32, Josephus' 1st book 20th, chapter, we are presented in a note with the following condensed view of the leading opinion presented on this remarkable history :

“Diversity of opinion has long prevailed in reference to this extraordinary contest of Jacob. The Jewish Rabbins generally regard the struggle as having been with an Angel, but are not agreed whether he was good or bad. (S. Eisenmenger's *Entdeckt. Judenth.* I. 844 p.) Clericus is likewise of the opinion that an angel is meant; others have expressed the opinion that one of Esau's subjects, or an inhabitant of the neighboring country, seeing Jacob lying there, had made an attack upon him. This extravagant opinion was first broached by an English writer in the *Bib. Britan.* I. 79. The opinion has been advanced that it was not a real occurrence but a vision which God employed to teach Jacob that he should be victorious. To this view, Dinter seems to have reference and replies to the objection that a vision would not produce lameness, thus: Jacob reclining on the hard earth and tossing about under the excitement of his imagination, might easily have produced the injury. The best sustained interpretation is that the son of God, who was manifested in human flesh many ages subsequently, engaged in the contest with Jacob—see Gen. 32, 28. 30. Hos. 12, 45. This explanation is supported by Vitranga, Frederici, Hoffman, and Pfeiffer and Rosenmüller seems to approve of it. The latter adds that a trace of this event may be found in Jupiter's conflict with Hercules, who when unable to vanquish Hercules made himself known.”

We designed to increase the number of translations from the notes as a specimen of the work, but selection is difficult, and it is presumed that none will deny themselves the advantages of owning it and submitting it to their own examination. The comment on the Witch of Endor was read by us with much pleasure, presenting in a nervous style, a luminous view of that intricate subject. We had selected it for translation, but would rather leave it to be read, in the inimitable original, by those who are capable of doing so. The only thing to which we have felt disposed to object, so far as the work has come under our view, is, the occasional introduction of the extravagant notices and vagaries of foreign critics, presented not for approbation but condemnation. Such things, as unknown to the mass of readers in this country, might have been omitted, and heresies of a domestic character employed the castigatory powers of the learned Editor. It is not difficult to account for the fact that this has not been the case. The associations of the Editor were such as naturally to present the expositions which we find in the book. With these, he has had, in common with every Ger-

mand ivine of the superanaturalist school, to grapple, and if he has presented us the poison, he can say, he has not left it unaccompanied by the antidote. The apprehension that the vile might, in some instances, be gleaned out, whilst the precious was overlooked, has induced the opinion that an infusion of it less copious would have been most in accordance with the best interests of American readers.

We sincerely thank the Editor for his disinterested and instructive labors, and would respectfully remind him that he has given an earnest in his edition of Josephus, of powers to enlighten and instruct his fellow men, which neither his own reputation nor the claims of his fellow men should permit to be inactive. We shall hope to see his first, followed by other works, for such men owe much to the world and payment is expected of them.

MAMMON, BY HARRIS.

MAMMON; *or, covetousness the sin of the Christian Church.* By REV. JOHN HARRIS, *Author of the Great Teacher.* Published by the American Tract Society.

“*Ye cannot serve God and Mammon,*” said the Great Teacher. But the *disciples* have age after age made it their business to show that there is no impossibility in the case, no contradiction in the terms *christian* and *covetous*, no opposition between God and Mammon. And what has been the result? “The love of many has grown cold;” degeneracy, apostacy, infidelity, have come with the strides of a giant and settled with the weight of an incubus upon the church until she is on the very verge of ruin—just ready to surrender at discretion to the enemy. One would have thought that the awful example of Judas, who, for *thirty pieces of silver*, sold his Lord, would have been sufficient to array all christendom, age after age, against *the sin of covetousness*—yea, would almost have made them fearful of *carrying* the purse lest they should be tempted to steal what was therein, or desire to have it filled to the neglect of the Savior, upon whom its contents ought to be expended. Yet the church has ever been prone to pride herself upon her *gentility*—to rejoice because she “is grown rich, and increased with goods, and has need of nothing.” Our Savior and his apostles foresaw this state of things, and were deeply solicitous in relation to it. Hence it is we find those emphatic warnings throughout the gospels and epistles: “*Take heed and beware of covetousness*”—“It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven.” “*Covetousness which is idolatry,*”—“Go to now ye rich men, **WEEP AND HOWL** for the miseries which shall come upon you.”

Still, almost every church is inclined to pique itself upon the rich members numbered in its communion.

It is not, therefore, a work of supererogation to call attention to this subject ; and the American Tract Society has done well in publishing the admirable work the title of which stands at the head of this article. It is true that the very existence of such a society shows that there is something doing in the cause of benevolence, and such is the consoling reflection we have, when looking at the list of similar institutions which, one after another, for the last five and twenty years, have been coming into existence. And yet, we might even on this base an argument to show the deficiency of liberal action among the churches. Why is it that they have thus to *combine together* in order to support missions at home and abroad, and to translate and publish the scriptures for mankind ? Evidently because *spontaneous* liberality and effort cannot be expected or depended on. Why do not *our* Synods send forth their missionaries as did the *primitive Synod* of Antioch ? Yea verily, why do not our wealthy congregations each support a pastor for their poor brethren or send a shepherd to some scattered flock of the West, or to the benighted heathen of the remote East ? The thing is not to be thought of ? *And yet they have the means !* However, we pass this by in the hope of better things and rejoice that the scanty rills of individual contribution do at last become a stream of sufficient depth and power to turn the machinery, cumbrous though it be, of these societies. But to return from this digression :

Mr. Harris, though not very profound, is one of the most eloquent writers of modern times. His style is clear, flowing, and animated. Take as an example the following passage from sect. VI, pp. 35-36 :

“ Of selfishness it may be said, as of its archetype, Satan, that it “takes all shapes that serve its dark designs.” One of the most frequent forms in which it appears is that of party spirit, and which for the sake of distinction may be denominated *the selfishness of the sect*. Circumstances, perhaps inevitable to humanity in its present state, have distributed the christian church into sections ; but as the points of difference which have divided it, are, *for the most part*, of much less importance than the vital points in which these sects agree, there is nothing in the nature of such differences to necessitate more than circumstantial division : there is every thing in their principles of agreement to produce and perpetuate substantial oneness and cordial love. But this the demon of selfishness forbids. It erects the points of difference into tests of piety. It resists any real indignity offered by the world to the entire church, far less than it resents any supposed insult offered by other sections of the church to its own party. The general welfare is nothing in its eye, compared with its own particular aggrandizement. When christians should have been making common cause against the world, selfishness is calling on its followers to arm, and turning

each section of the church into a battlemented fortress frowns defiance on all the rest. It is blind to the fact that God, meanwhile, is employing them all; and smiling upon them all, or, if compelled to behold it, eyeing it askance with a feeling which prevents it from rejoicing in their joy. When the church should have been spending its energies for the good of man, devoting its passions like so much consecrated fuel, for offering up the great sacrifice of love which God is waiting to receive, it is wasting its energies in the fire of unholy contention till that fire has almost become its native element. And thus christianity is made to present to the eye of an undiscriminating world, the unamiable, and paradoxical spectacle of a system which has the power of attracting all classes to itself, but of repelling them all from each other;—forgetting that in the former they see christianity triumphing over selfishness, and in the latter selfishness defeating christianity.”

His division of selfishness into that of the *sect*, the *creed*, the *pulpit*, the *pew*, the *closet*, and the *purse*, is very ingenious, and his language is scarcely too strong when he says: “*Self, self*, is the idol to which they are continually sacrificing; the monster whose ravenous appetite they are perpetually feasting, and which eats up nearly all they have. So great is the cost of decorating and dressing this idol, of serving and feasting it, of consulting its voracious appetites, and ministering to its various gratifications, that but little is left for the cause of Christ. It is, in the language of Howe, “a soul-wasting monster, that is sustained at a dearer rate, and with more costly sacrifices and repasts, than can be paralleled by either sacred or other history; that hath made more desolation in the souls of men, than ever was made in their towns and cities wherein idols were served only with human sacrifices, or monstrous creatures satiated only with such food; or where the lives and safety of the majority were to be purchased by the constant tribute of the blood of not a few! that hath devoured more, and preyed more cruelly upon human lives, than Moloch or the Minotaur!” *Self* is Dives in the mansion clothed in purple, and faring sumptuously every day—the cause of Christ is Lazarus lying at his gate, and fed only with the crumbs which fall from his table.”

Having shown that selfishness is the prevailing form of sin and covetousness the prevailing form of selfishness, Mr. Harris proceeds to discuss the *nature of covetousness* with some particularity. The love of money, is, of course the most common direction which it takes, and the desire of *getting* and the desire of *keeping* are the most general divisions under which its legion host may be ranged, whilst *worldliness*, *rapacity*, *parsimony*, *avarice* and *prodigality*, are the master-spirits that lead on its crowded ranks. The description given of each of these modifications, though brief, is so graphic that it would require but little ingenuity in an artist to transfer them to the canvass, surrounded by their appropriate attendants, decked in their chosen garb, and looking forth from countenance

and gesture, the thoughts and purposes that lurk within their dark and festering hearts. "*Parsimony* is covetousness *parting with its life-blood*. It is the frugality of selfishness; the art of parting with as little as possible. Of this disposition it can never be said that it gives, but only that it capitulates; its freest bestowments have the air of a surrender made with an ill grace."

The *guilt*, the *evils*, and the *final doom* of covetousness are exhibited with equal force and fidelity, and the flimsy veil of *excuses* by which it conceals its real character from no one but its victim, is so completely penetrated that we could almost hope its wearers will no longer think it necessary to assume it—and being conscious that the eye of God is upon them and the finger of mankind is pointed at them, will hasten to forsake the christian church if they will not forsake their besetting sin. It is cheering to pass on from these melancholy topics to the last part of this work, in which the duty of christian liberality is explained and enforced.—Who does not rejoice with the author in believing that, "to assert that the cause of christian liberality exhibits no signs of improvement, would only evince insensibility to obvious facts, and ingratitude to the great head of the church. The ready assent which is generally accorded to every faithful appeal as to the necessity of increased liberality to the cause of God; the growing conviction of the church, that, compared with what will be done, we are at present doing nothing; the approbation with which every new expedient for augmenting the funds of benevolence is hailed; the streams which appear in almost every new channel as soon as it is opened; and the increase of funds which our benevolent institutions have almost annually to announce—all concur to show that the church is not only dissatisfied with its parsimony, but is gradually awakening to the claims of christian liberality." Let not this, however, quiet the conscience of the religious world; let it rather act as a stimulus to every professor of religion to do his utmost to bring about that still brighter day of the church triumphant, when christian liberality shall be still more enlarged. Our author well observes that no one can doubt but that—

"Such an era is hastening on. Prophecy is full of it: as often as she opens her lips on the subject of Messiah's reign, the consecration of the world's wealth forms part of her song. "To him shall be given the gold of Sheba." "The merchandize of Tyre shall be holiness to the Lord; it shall not be treasured and laid up." "Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." "Kings shall bring presents unto him;" "they shall bring gold and incense;" and into his kingdom "they shall bring the glory and honor of the nations." Wealth which for so many ages had robbed him of his glory, and which in so many idolatrous forms had been erected in his stead, shall be brought to his altar and employed as the fuel of a sacrifice in which the heart shall ascend as incense before him. It will then be felt that the highest use to which wealth can be applied, is to employ it for God; that this is the only way to dignify that which is intrinsically mean; to turn that which is perishing into unfading crowns and imperishable wealth. As if the image and superscription of Christ instead of Cæsar—as if the hallowed impress of the cross were visible on all the currency of earth, his people shall look on all their wealth as the property of Christ, and be constantly

meditating the means of employing it most advantageously for his glory. In wedding his church it shall then be understood that he wedded her wealth also; and, bringing it forth, and putting it at his feet as a part of her poor unworthy dowry, she shall wish that, for his sake, it had been ten-thousand more."

It is interesting to compare this little volume with DR. DICK'S, written upon the same occasion and for the same purpose. The train of thought is not unlike in both, but the style, the illustrations, the facts, are as different as can be well imagined, and yet each is well adapted to effect its object. It is an interesting item of information to be assured, that Mr. Harris appropriated *the hundred guineas* which he received for this book to *purposes of benevolence*. Would that all our literature was sanctified, if not by giving its whole income, yet a *tithe* of it to the relief of suffering humanity! We should not then have to mourn over the licentiousness of the press.

Narrative of a tour through Armenia, Kurdistan, Persia and Mesopotamia, with an introduction and occasional observations upon the condition of Mohammedanism and Christianity in those countries.—By the Rev. HORATIO SOUTHGATE. 2 vols. New York, D. Appleton & Co.

No department of literature is more interesting and at the same time more instructive than that of voyages, travels, &c. If history teaches by example bringing in review before us the wonders of past ages to excite our admiration, their vices and crimes to deter us from evil, and their virtues to court our emulation; the events transpiring in the world around us more emphatically teach the same lessons. The consciousness that the facts detailed now exist, the events recorded are now being enacted, and that the people whose manners and customs, whose virtues and vices are held up before us, are now performing their part on the great stage of life on which we are moving, certainly furnishes the most powerful motives to interest the mind in them. No where can the mind unbend itself with more profit than in a well written tour or journal. We become the travellers, enjoying the beauty of the scenery and the variety and romance of incident without the anxiety and fatigue to which the actual tourist is exposed. Then, too, we know that we are conversant with realities. The sickening sentimentalism and the strange images of the novelist, are not before us, but the world as it is. Not life distorted and caricatured, but the sober realities of every day. It is gratifying to know that this branch of literature is falling into the hands of persons not only qualified by talents and learning to improve to the utmost their opportunities of observation, but also by their high moral and religious character furnishing ample security for the truth of their representations.—

One of the incidental reflex benefits of the missionary enterprise is the production of increasingly numerous works of this description sanctified by the spirit of christianity. These reflections have arisen from a perusal of the two interesting volumes whose title furnishes the caption of this article. Mr. Southgate is a clergyman of the Prot. Episcopal church in this country, and presents these volumes to the public as the result in part of a tour of observation under the direction of the Foreign Commissioners of Missions of that church. The character of the work for accuracy of observation may be inferred from his own statements, pages 72-3, "At the end of my first month's residence in Constantinople, I might have promulgated my opinions on Turkish institutions and customs with the utmost confidence. At the end of three months I began to perceive the fallacy of most of my conclusions, and when six months had passed I found that I knew next to nothing of the object of my study. I endeavored, therefore, to place myself in the position of an unprejudiced inquirer, to consider that my only object was to learn the truth, to throw off those antipathies which the christian world has too freely cherished against the followers of Mohammed, and to regard them as men and immortal." Independently of the value of such sentiments, the reader has furnished to him on every page internal evidence of the truth and honesty of the writer's statements. We consider this no small merit in a tourist. We have here neither the poetry and sentimentalism of La Martine nor the doubtful wonders of Buckingham. Mr. Southgate is no itinerating lecturer whose interest it is to make a good story and tell it in the best manner possible, nor yet a traveller for pleasure who would astonish his friends at home by hair breadth 'scapes and wonders in flood and field, but a pious man looking into the habits and manners, the views and feelings of a people for the purpose of determining at what point and in what manner they may be most benefited. He presents us with additional evidence of the approach of a crisis in the political and religious affairs of the East. Mohammedanism is waning, and the time may not be remote when the light of the crescent will be lost in the bright effulgence emanating from the cross. The evidence of the doctrines of the religion of the false prophet may be summed up under the following particulars: 1st, The introduction of European manners and customs and with them their views and feelings. 2d, The general decay of Mosques and Medressehs. 3d, The neglect of their religious services and their necessary enforcement by royal proclamations. In reference to this point he says: "Those costly monuments of Moslem pride are all, or nearly all, structures of by-gone days, and nothing new appears to be in the future what they now are. I have seen the wild grass growing over the ruins of the famous college of Orkdan the second Sultan of the Osmanlees; I have seen the renowned medressehs of Bagdad wasting beneath the touch of time; I have seen hundreds of Mohammedan temples

desolate and forsaken ; while I have seen no other college or temple rising to take their place.”

We were agreeably surprised to hear that the bible is entirely perused by many Turks and read and commented upon in companies of friends ; that it has been offered for sale and read by Musselmans at fairs, and that it is called “ noble book,” and preserved with great care. Martyn’s labors in Persia are familiar to us as well as the reception with which he met at Shiraz ; but we were not yet prepared for such a change in the bigoted and furious Turk. Indeed Mr. Southgate presents this Osmanlee character in a much more favorable light than we have ever seen it. If the Turk is jealous of his rights, they have often been invaded by Europeans. If he looks with suspicion and contempt upon Europeans, it is because they have disregarded Eastern manners and feelings, and have trampled upon both. In fine we have risen from the perusal of these volumes with additional evidence of the mournful truths that nominal believers in the christian religion are the great obstacle in the way of the diffusion of the truths of revelation. The style and manner are pleasing. There is no egotism, no attempt at display—an unvarnished narrative carrying upon its face the evidence of its honesty. If any exception be made to the work it will be the fact that on several occasions the writer shows very plainly that he is an Episcopalian, and esteems the forms and prayers of *the church* above all praise. Finally, we recommend the work to all as an interesting narrative of facts with judicious reflections upon the manners, customs, character and feelings, of a portion of the world never before visited by an American.

HOMILETICS.

(No. 3.)

IT has been said that preaching is not difficult. Nothing more is necessary than to determine what is to be done and then to do it. Whether this was seriously meant may well be doubted. Certainly, if it were, it did not originate with one who had had much experience in the matter. To a person who has not learned by trial the difficulties of frequent and stated ministrations of the word of everlasting life, to the same people, it may appear not to involve much mental effort, or to require extensive stores of knowledge to do the work of a minister of Jesus Christ. It is on this account, in part, that we find candidates for the ministerial office, so ready to break away from our theological Seminaries, and before they have gone over the half of a course, every part of which is almost indispensable, they pant to become the guides and instructors of their fellow creatures in the science of salvation.

Were not these persons ignorant of the magnitude and difficulty of the work to which they aspire, they would not be so eager to embark in it. Too often do they deplore, when regrets are unavailing, the indiscreet haste which they displayed. Could they retrace their steps, could they renew the privileges of the days of their preparation for the office of preaching, they would willingly do it. They can only, whilst they lament their own mistakes, warn others against a similar delusion.

It appears to the writer that in the course of training for the ministry, there is too little respect to the future wants of the minister. It may well be questioned whether there is any necessity for employing much time with what may not be practically useful, merely because it may conduce to mental discipline, since it can scarcely be denied that in the sphere of the useful, we may find every thing that is necessary for the developement of the mind, whilst it is provided with knowledge which can be made practically profitable. The minister of the gospel should have a treasure from which he may draw to supply the wants of his people. It should be things both new and old. The words of our Saviour on this subject are worthy of our attention: "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

A man who has valuable jewels displays them to his guests—bringing out and placing together new and old, contrasting them and exhibiting their relative qualities and beauties. The reference may be to provisions which are stored up for a household. Various in their kinds and suited to different wants, they are distributed wisely in adaptation to those necessities; so the well-taught minister of the gospel, has treasured up the great truths of religion—those that are presented in the Old Testament and those that are furnished by the new—the whole circle of truths embraced in the revelation of God and is prepared by a skillful juxtaposition of these to present them prominently to the mind and make them mutually illuminate and adorn each other.

We suppose that there can be but one opinion amongst the intelligent, those who are competent to judge, about the necessity of education for the preacher of christianity; there may be concerning the precise amount of mental training, the admissibility of degrees and the particular subjects that are most important. The standard of ministerial education in the United States is higher than in some countries, it is less than in others. Our best educated clergymen fall below the requisitions of German theologians, who exact far more philological knowledge than is here deemed necessary. The fact is mentioned merely to show that there may be and that there is diversity of opinion on this subject. In general education in Europe, the course of study is very considerably modified by the sphere of life, or the particular pursuit which may be designed.—

The Classics, or the Exact Sciences, are infused more or less largely according to the circumstances of the case. The wisdom of this must be apparent. The principle applied to theological education would effect some changes in the prevalent system, not so much by reduction as by expansion. In some cases, it might be expedient to throw out some parts of the regular course—in others to increase, and in all, perhaps, to modify.

The study of the bible cannot be made too thorough in our theological schools. Its languages should be completely mastered by men who would be regarded as well instructed ministers, and its contents so studied as to be in a considerable degree familiar from beginning to end. The Bible should be the first, it should be the last study of the candidate for the ministry. In it are the things new and old which the well instructed scribe is to bring out of his store house. The Bible must be more studied and better understood—there must be far more exegetical learning and tact than we have yet attained, before our ministerial education will assume the most effective stamp.

The preaching of the great Chrysostom and of the early heralds of the Gospel, was of the expository kind. In Europe and in this country this mode of preaching has been very highly extolled. It is, doubtless, when well executed, calculated to be both interesting and instructive in a high degree; but without deep acquaintance with the scriptures and a capacity for the minute study of them, it cannot be expected that it will be brought to any perfection. It may be thought that this is rather irrelevant, that it does not correspond to the expectations created by the heading of our articles. It may be well in answer to this to say, that we claim the privilege of being desultory, of being devious at our pleasure, of presenting an occasional episode, although we are not writing an epic, whilst we shall take care not to wander so far away as not to be able to return.

Our aim, let it be understood once for all, is not to furnish in systematic order, a course of homiletical lectures, but reflections on the subject such as may occur, in any order that we may find most convenient, and sometimes to extract a page from some master of the Fatherland, to excite the younger brethren in the ministry to labor “to become workmen that need not be ashamed, rightly dividing the word of truth.”

EXEGESIS.—No. 3.

MATT. v, 3. “*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*”

These words have been variously read and interpreted, in different ages of the church. Olearius, followed by Wetstein, Hau-

man, Michaelis and Paulus, proposed to connect "in spirit," with blessed, and then the passage would be—"Blessed in spirit are the poor." The inadmissibility of this has been satisfactorily made out by others. Dr. Campbell translates, "Happy the poor who repine not; for the kingdom of heaven is theirs!" Augusti and De Wette—Glückselig sind die Leidenden im Geist, denn ihre ist das Himmelreich!

Tholuck divides the explanations of these words into three classes—one class refers them to bodily poverty, another to spiritual, and a third aims to unite both. Those Roman Catholic commentators, who, associating this passage with Matt. 19, 21, and some others, regard them as a gospel command of voluntary poverty, (*Consilium evangelicum paupertatis voluntariae*), and bring out most distinctly the reference to poverty in externals. The early christian church was in possession of this interpretation—Jerome interprets: who are on account of the Holy Spirit voluntarily poor; or in his own words, "qui propter spiritum sanctum voluntate sunt pauperes," and Basilius is cited by Tholuck, as saying in a homily on Psalm 33, 5, in a passage beginning *οὐκ αἰεὶ ἐπαίνεται ἡ πτωχεία*, "Poverty is not always commendable, but that which is voluntary and evangelical." Many are poor, in fact, who are covetous in disposition. Their poverty is attended with no advantage, because they are incapacitated for spiritual good by their desires. It is not poverty that produces blessedness, but a preference of the command of Christ to the treasures of this earth. Such our Lord pronounces blessed, saying: "Blessed are the poor," &c. Matt. 5, 3.

Those Greek fathers, according to Tholuck, who, with Chrysostom, understand *πτωχοὶ* (poor) of spiritual poverty, nevertheless interpret "in spirit" as coincident with willingness, or voluntarily. Tholuck prefers the view which is expressed in the language: "Blessed are they who feel themselves to be poor in spirit," (*die sich in ihrem Geist arm fühlen*), viz: to describe this poverty more minutely—who are poor in their apprehensions of real good, in love to it, and internal peace; or according to verse 6th—who are poor in righteousness;—that is, who feel themselves to be so.

The desire of spiritual blessings, originating from a lively consciousness of the alienation of our hearts from God, and a strong sense of our destitution of real blessedness; a disposition to look beyond our own capabilities to the mercy of God as revealed in the Gospel through Jesus Christ, may be regarded as constituting essentially the mental condition referred to by the Saviour, when having opened his mouth, he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

“The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.”—Matt. VIII, 20.

THE sun hath run his race and gone to rest;
 His parting beams yet gild the western sky
 With tints of rose and gold. His warmth hath blest
 The creatures of the earth with life and joy.
 And now his rays yet linger, pouring hues
 Of chastened splendor, gladdening, and profuse,
 Of hope that night, which creeps with stealthy tread,
 O'er sea and land, o'er upland lawn and mead,
 Will yield again to that bright king of day
 That sinks in yonder West, its transient sway.

All nature sinks into a calm repose.

The distant island in yon winding stream
 Seems but a shadow. And the fisher rows
 His boat to shore, while chanting 'mid the gleam
 Of moon-beams playing on the silent deep,
 His vesper-hymn; then rests his limbs in sleep.
 The shepherds summon home their flocks. The herds
 Of lowing cattle, roving o'er the world,
 Couch down to rest. And silent now the birds
 So cheerful, haste their busy wings to fold.

The hum of bees is hush'd. A gentle breeze
 Wafts balmy odors 'round from shrub and lea,
 Inviting man to sleep. He looks abroad and sees
 The twinkling stars, and sailing on a sea
 Of deepened azure, high, the waxing moon.
 The landscape lies in dewy rest beneath
 The mist that floats upon the air, and soon
 Envelops all: there's not a jarring breath
 Of strife. And free from care his breast,
 He seeks his pillow and reclines to rest.

Now all have found their shelter. All but He,
 Who scattered radiance o'er yon vaulted sky,
 Who made and filled with life the earth and sea,
 Unaided and uncounselled; He the high
 And lofty Lord of all, who came to save
 Our fallen race from ruin: He whose eye
 Wept tears of pity o'er the wretched slave
 Of sin; who brought salvation free and great,
 And joy, where'er He went, around Him shed,
 He only had not where to lay his head.

[From the New York Observer.]

A SHORT SERMON.

SEEKING AND SAVING.

“For the Son of man came to seek and to save that which was lost.” Luke XIX: 10.

THE son of man *came*. He was in the bosom of his Father; rejoicing always before him—his chief delight. But the salvation of the lost moved his heart. He thought of mercy for a ruined world. He left his Father’s bosom; he left the throne of the universe, and laid aside his crown and came on an errand of love.

He did not come as the Son of God, but as the Son of man. He might have entered the world in a chariot of glory drawn by “flames of fire.” But he would not even take on him the “nature of angels.” He “took on him the form of a servant and was made in the likeness of men.”

What was his object? He came to seek and to save that which was lost!! What an enterprise! What moral grandeur and glory surround the Savior’s mission! Time, eternity cannot disclose a more stupendous demonstration of divine and matchless love.—The scheme was conceived in the councils of the Triune God. The bosom of infinite tenderness nurtured the blessed thought. The goodness of heaven made it incarnate, and sent it forth into this fallen world. When the Son of man came, the fulness of almighty grace was in motion to rescue man from perishing. Had not Christ come, sinners could not have been saved. Had not Christ sought them after he did come, they would still have perished. Had he not saved them after seeking and finding them they would not have been saved at all. But God’s grace is magnified illustriously in that when men were lost and willing to be lost, Christ sought and saved them.

How doth he seek them?

1. By his written word.
2. By his preached gospel.
3. By his blessed Spirit.

How doth he save them?

1. By making an atonement for their sins.
2. By justifying them that believe in that atonement.
3. By sanctifying them.
4. By glorifying them.

See Romans v, 1–10; VIII, 30.

But whom did he come to save? He came not to call the righteous but sinners to repentance. “I am not sent but unto the lost sheep of the house of Israel.” The *lost* are sought and found. “This my son was dead and is alive again, he was *lost* and is found.” We usually speak of a thing as lost, that is beyond recovery. But not always. A sheep that has strayed from the fold

is said to be *lost*, but by leaving the ninety and nine you may find it and bring it back. Your child may have been *lost* in the forest, but a parent's love will follow and find and save it. A traveller in the desert may *lose* his way and a stranger's hand may point him to a path of safety.

Christ came to save a lost world; lost travellers to eternity; lost mariners on the sea of life.* Sinners are not anxious to be saved, because they do not *feel* that they *are* lost. In life, and health, and youth, and happiness, they cannot realize that sickness, death and hell, may soon be their portion. But if they are not lost, Christ came not to save them. If they do not feel their lost condition now, they will, when too late for love, even the love of the Son of man to save them,—utterly, eternally, hopelessly lost.

THORNTON.

JEWISH CONVERTS.

Dr. Tholuck of Germany, states, as an undoubted fact, that more proselytes to Christianity have been made from the Jews during the last twenty years, than since the first ages of the Church. This remark is made of the Jews on the continent. In the capital of Silesia there have been many conversions. The Royal Consistory of Silesia state, that from 1820 to 1834, no fewer than 345 individuals of the Jewish nation were baptized in the Protestant communion, and 100 in that of the Roman Catholics; making a total of 455 in 15 years. In 1835, thirty Israelites were baptized, and 27 in 1836, of whom only three were baptized in the Romish communion. In 1837, the number of baptisms was 43.

Königsburg.—A similar official statement from Königsburg, gives a total of 234 baptisms in 34 years, of which 217 are in the Protestant Church, and 17 among Roman Catholics. In 1837, there were 22, all in the Protestant communion.

Prussia.—In the Prussian dominions, 1888 Israelites were baptized in fifteen years.

The Missionaries at Warsaw have furnished a list of 130 persons baptized by themselves.

In the University of Breslaw there are three Professors who were formerly Israelites; there is, besides, a clergyman who was formerly a Jew. Some of the Jewish conversions have taken place among men of the highest literary attainments: and among others, Dr. Tholuck mentions Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen; these are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

The City of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted.

Church of England.—There are eight clergymen in this church who are of the Jewish nation, and twenty-three of the missionaries and agents of the London Jews Society, are converts from Judaism.

These facts, stated in the last report of this Society, seem to indicate that the day of salvation to the Jews has already dawned; and that it is not in vain to pray for their conversion.—*Christian Observer*.

* See Henry *in loc*.

MISSIONARY ADDRESS FROM CHINA.

MACAO, January 1, 1840.

The past year has been a period of unprecedented interest to the foreign community in China. To the merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honorable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what "the mouth of the Lord hath spoken," his providence and Spirit would speedily perform—that "every valley would soon be exalted, and every mountain and hill be made low; the crooked be made straight, and the rough places plain, and that *the glory of the Lord would be revealed.*"

As far as we can predetermine effects from their ordinary causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain; and that the consequence will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes which appeared to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other the honors and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England henceforth and for ever, the advantages of commerce with China.

Within the last few months there has been nothing to heal but much to widen the breach which existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war-junks, in which three of the latter were destroyed, and many lives lost. Had not mercy triumphed in the breasts of the conquerors, the whole fleet would have been annihilated.—Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or receiving a visit from the admiral with such instructions as shall enable him to act for the crisis. Months, however, may elapse before any thing definite is heard or done.

Thus situated, we earnestly look to our Christian friends to "strive with us in their prayers to God for us," and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of "the Holy One of Israel." We reject the opinion that war is *necessary*. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is "the holy of holies;" our most urgent business with him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray, therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to your influence?

If it be the will of "the Governor among the nations," to visit this people for so long refusing to acknowledge his authority, and for worshipping, in his stead, the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era into the church of Christ. What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold." The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the Prince of Peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible

beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor, in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools, and of endeavoring by all practical means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands, to go forth to the full discharge of our ministerial duties, "no man forbidding us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend the crowded examinations, and be allowed to address all whom we meet, "disputing and persuading the things concerning the kingdom of Christ." It may be necessary to mention, that the impracticability of efforts which attracted the attention of the public has been proved in this part of the empire by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be anywhere tolerated. Even these last mentioned labors along the coast, through which we pray that the light of life may still be continued to many minds, cannot, we fear, be resumed until the maritime parts of the empire are no longer the scene of strife between the opium-smuggler, and the laws of the country.

Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighboring regions, and we must believe that he has something prepared or in preparation for them to do. Within a few months, we have welcomed to this field Dr. Diver of the American Board of Missions, and Dr. and Mrs. Hobson and Rev. W. Milne, son of the late Dr. Milne, from the London Miss. Society. The number of protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist Society in the Valley of the Mississippi; two are in the service of the Morrison Education Society, and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years; so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium, one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships-of-war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here, is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us, "in the house and by the way side," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves

by these rules, yet notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure stupefied and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets, betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay, justify and even commend themselves for their benevolent services.

These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labor. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression upon the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed and facilities multiplied. Pray that we may be "wise as serpents, harmless as doves," bold as lions—that our efforts may be rightly directed, and that we may be permitted to see that "our labor is not in vain in the Lord." We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize, with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire?

May the whole world soon be subjected to His dominion, and that we all may meet with many "sheaves in our bosoms," when the harvest of the earth is reaped, is the earnest prayer of your brethren in this part of our Lord's vineyard.

D. ABEEL.

LITERARY AND SCIENTIFIC INTELLIGENCE.

ROMAN NEWSPAPERS.

Every day the vanity of modern times is destined to a new mortification. We are continually finding out that some of our most vaunted improvements are only re-discoveries. How often has the press boasted of belonging to modern times and modern intelligence? In so saying, the press, we fear, has shown more self-conceit than real knowledge. M. Leclerc, the head of the faculty of letters at the Sorbonne, has just published a most valuable work, containing all that is known of the Roman newspapers, and more than enough to show that they did exist at Rome and that at an early period. He proves this from Pliny, Cicero, Tacitus, and Suetonius, and fixes the date of their appearance at the year 623. At this time, he supposes, the columns on which records were engraved were found insufficient for the purpose, and newspapers substituted. The annals thus sculptured cease about the year 623. The oldest authentic fragment of a paper we have is not older than 627, unless we suppose some passages from Cicero's familiar letters to bear this construction. Cælius Rufus, to whom the letters are addressed, a man of talent, though of dissipated character, sends frequently to Cicero the news of the day, which the great orator reproaches him with having taken carelessly from the newspapers, among others from one published by one Chrestus. And these news, we may remark, are very much like those which make up the staple of every newspaper. Such are, a false report of Cæsar's death; an exaggerated account of Cæsar's reverses in Gaul; a number of lawsuits; articles accusing Pompey of want of talent, and the like. The resemblance is much more striking, when the fragments we have collected are gathered together, as has been done by M. Leclerc.

N. Y. Mirror.

BEET SUGAR.

Mr. Child's book on the production of Beet Sugar, deserves the attention of all New England farmers. The following are some of the advantages of the culture of the Beet for the manufacture of sugar, abridged from the Journal of Commerce :

1. Good chrySTALLIZED sugar, equal in appearance and value to Havana white or clayed sugar, may be obtained at an expense not exceeding four cents a pound.

2. At least 1300 pounds per acre may be obtained : whereas 600 pounds of sugar from the cane, is the average crop per acre.

3. The cost of the cultivation of an acre of cane is at least six times greater than for the cultivation of an acre of beets.

4. He states that the "beet culture deepens and loosens the soil, while the cane, by its numerous and spreading roots, (it belonging to the family of the *grasses*,) binds and stiffens it, leaving it always in a bad state. The cane field requires fallowing, or rest, two years for every two of bearing ; the beet not only requires no fallows, but *is itself a substitute for fallows*, and saves the necessity of them for other crops. In a word, the cane exhausts, the beet fertilizes the land ; the cane affords no manure," &c.

In regard to this point, we have seen the admission of the planters : "the cane soon wears out the richest soil ;" while, on the other hand, Mr. C. maintains, that the fertilizing effect of the beet culture and manufacture, is "unparalleled." To this he adduces many authorities, from which we select that of Crespel, who, after twenty-five years of experience, testifies in 1837, before a committee of the Chamber of Deputies, as follows :

"The culture of the beet has increased remarkably the value of real estate. He lately purchased, at the rate of \$152 per acre, some lands which were let at \$3.80 per acre. Since he had cultivated these lands with beets in a rotation of crops, the number of sheep kept thereon had doubled, and the neat stock had trebled. The rents of lease-hold property had doubled where the land was of middling quality, and in some cases they had quadrupled."

Spineux, another cultivator and manufacturer in the department of the Somme, testified on the same occasion, that when he took possession of his farm of 380 acres, it gave a profit of \$855. On annexing a beet sugar manufactory, he obtained a nett profit of \$1425. Clinchain, of the department of the Sarthe, testified before the same committee, that he cultivated about 1100 acres, 550 with beets. He procured 100 bullocks from Poitou, which he fed with the pulp and a little straw. His neighbors digged, cleaned and carted his beets for the tops. This practice has the effect of diffusing so much plenty, that during the beet harvest, butter falls at Angier, four miles from his factory. Ducroquet, of the department of Pasde-Calais, testified, that having expended \$5000 in the culture and manufacture, he received \$9000 for his products ; that he has quadrupled the number of his sheep, having raised it from

100, badly kept, to 400, which he fattened for the butcher. Independent of the resource which the beet furnishes for the nourishment of animals, *it has the advantage of bringing about the suppression of naked fallows.*" Mr. C. adds, from his own observation, that it is the unanimous opinion in the neighborhoods of Dunkirk, Valenciennes, and Arras, that real estate has risen at least fifty per cent. in consequence of the introduction of beet sugar. Moreover, it is suggested, that the pulp of the beet may be found good for *paper*, and thus its value *five-fold* increased. It is stated, that in England, Mr. Kyan has obtained a patent for making paper of beet roots, after the juice is expressed. Mr. Child has seen various specimens of pasteboard, and of firm and durable wrapping paper, made of this new material, and is informed that good printing paper has been made chiefly of the same material; and it is confidently expected that fine writing paper will be produced.

As to the comparative present interest of our different sections, in the beet business, he says:

"We doubt whether any part of our territory is destined to be more benefitted by it than the New England, and other states which have hard and poor lands, and *lack of manure*. In the West, as we are informed, manure is not an object of importance to the farmer, except as creating a nuisance and causing expense and trouble to move it out of the way. Nay, we have heard that farmers in that region often abandon their log barns, and build new ones, rather than remove the manure to the gullies where it may be washed away. But in New England, manure is the life and soul of agriculture. If the beet sugar business can boast of any advantage more particularly permanent, it is the multiplication and improvement of live stock and manure. This will be in a great measure lost upon the West, while it will be precious beyond calculation to the North"—*Com. Observer*.

POLITICAL CONDITION OF THE WORLD.

BRITISH PROVINCES IN N. AMERICA.—The excitement in this part of the world seems to have subsided in a very short period. It appears that the revolution which was attempted in Canada, was prematurely commenced—neither men nor means adequate to its consummation were at hand. The strong force and prompt action of the regular army which the British authorities had at their command, overpowered all resistance. And yet we cannot believe that these colonies will remain dependent upon a distant government. They have too much vigor to languish out their existence upon such conditions. Not that we believe there is any thing peculiarly oppressive in the form of government to which they are subject; on the contrary, it has all the advantages and but few of the evils of the English constitution,—but it appears to be a law of our nature that those who are able to take care of themselves should do so. Besides, the contagion of the example of the United States, and the *disloyal* sentiments which they imbibe from their daily intercourse with their neighbors, seem likely to be too strong a stimulus to permit them to be quiet.

UNITED STATES OF N. AMERICA.—Never, perhaps, was a nation more signally favored than our own, Our country's position in the heart of an immense

continent capable of sustaining the whole population of the earth at the present time,—our territory extending from the Atlantic to the Pacific, and from the ocean lakes to the Gulf of Mexico, offering free access to every part of the world, and intersected by innumerable navigable streams, giving every facility to internal commerce, so that the fruits of our fertile soil speedily find their way to market,—our institutions guaranteeing to the great mass of our citizens all the blessings of liberty,—our religion professedly christian, are advantages which, perhaps, never before fell to the lot of any people. And yet there can be no doubt but that we fall far short of that prosperity, happiness and glory, to which it is our privilege to aspire. As a proof of this, we need merely refer to the fact, that the whole nation is divided into two parties so equally balanced that it is difficult to say which has the majority upon its side, each of which complains of the other as pursuing a policy fraught with ruin to the country and its institutions. Be this as it may, every branch of industry has been for years becoming more and more embarrassed, and what is worse, vice, in ten thousand different forms, is rioting in the land. It is true that, notwithstanding all this, our physical power is increasing, and, as a necessary consequence, the rest of the world still respects us, but there are fearful elements at work within our Union. It is but a short time since one part of the country threatened nullification and secession, and such outrages are from day to day perpetrated against the rights of other parts, that if this course is persevered in much longer, they must either become dishonored slaves, or stand upon their reserved rights. What then is the duty of every good citizen at such a juncture? Evidently to perform his political duties with the utmost circumspection, countenancing no plans but such as are plainly just and salutary, and by the exercise of his elective franchise, and his influence over his fellow citizens, endeavoring to commit the destinies of this country to “*rulers fearing God and hating covetousness.*”

INDIAN TRIBES.—The injustice and impolicy of our course towards the Aborigines of this country, was manifest at the beginning, and is exposed by every new event which transpires in relation to it. In the first place, we had no right whatever to remove them from their native soil; and in the next, that removal was effected in a dishonest, disgraceful and cruel manner; and finally, our management of them in their new abodes west of the Mississippi, is fraught with danger both to them and us. What more could be wanting to expose the miserable mismanagement of which we have been guilty than the fact that *our war with the straggling Seminoles has cost more than our seven years revolutionary struggle! upwards of thirty millions of dollars!* a sum, which if rightly expended, might have civilized and christianized every Indian tribe in North America. As to the course pursued with them west of the Mississippi, it seems adapted either to exterminate them by bringing hostile tribes into each other's vicinity, or to unite them together by position and common wrongs, so that they may wreak upon us a vengeance which we cannot say is undeserved. Besides, the constant interference of the United States' authorities in the internal concerns of these tribes, many of whom are rapidly rising in intelligence, is calculated to exasperate their minds beyond endurance. This is manifest from a recent memorial of the Cherokee Indians to Congress, of which the following is an extract: “It will save an immense loss of time, and trouble and treasure, if Congress will be convinced that the course of the Secretary of War in our case is one which will do unequalled mischief, and eventually fail. We say this now, for there is yet time to prevent the evil. We say it too because we claim not to be held responsible for what we are ardently desirous of averting—what we will do any thing in our power to avert. But, we Cherokees are men—we would act like men. We think it our duty to say plainly, that no finessing to impose upon us an unwelcome government will succeed. No intrigue to dismember our possessions for the reward of individuals, will be tolerated by the Cherokees. We know our rights, and although false appearances may be created in relation to them to deceive the United States' Congress into acts of oppression under error, these deceptions grieve us but can have no other effect.—We have been dispossessed of our ancient country east of the Mississippi for lands west of Arkansas, and we ask to be secured in our titles to those lands.—We also desire that such stipulations may be made, as, will prevent the unreasonable and harassing intrusions of any United States', civil or military, powers within our boundary. There are unadjudicated demands arising out of losses in our forced gathering and removal, apart from the claim of our ancient country, and on other accounts. For these our situation exacts a settlement.”

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[No. 7.

Religious Biographies.

WITHIN a few years the number of *religious biographies* has greatly increased, and this class of writings now holds a very important place in literature. Of their value as giving us a better insight into character, a fuller and more intimate acquaintance with human nature, there can be no doubt; nor will any one assert that, when properly written, they can fail to do good as guides and monitors to the christian on the way to his heavenly home. Curiosity will prompt many to peruse them, who seeking but the recreation of a leisure hour, will receive profitable instruction, and may be urged to action by good example. And there are many who, while they are too conscientious to spend their time on the frivolous works of fiction which so much abound, have yet no taste for moral essays, or patience for labored disquisitions; but in the recital of the real occurrences of life, in the disclosure of the feelings, reflections, motives of individuals, find much to interest them, and at the same time much to benefit. The humble disciple, also, anxious to employ every means in his power for his own growth in grace, and the promotion of his master's glory, eagerly turns to the history of those who have been eminent for holiness or usefulness, that he may profit by their example, and himself become a bright light in the world. For all these classes religious biographies have an importance and value, and contribute a measure of good that could not be otherwise supplied: they are voices of the dead, speaking words of encouragement and admonition to the living.

And it is fitting that the story of the good man's life should be told after the grave has closed upon him, so that even though dead he may yet speak and teach: that his history may be, not only a memorial among men of his fidelity, and love, and zeal, but as a beacon-light to others, an example to his brethren, urging them to gird up their loins, and acquit themselves well in the sight of the world, and wear the victor's crown. If, as the poet tells us, there be a sacredness about "the chamber where the good man meets his fate," it is well that sacredness should be embalmed for other generations. If, when living, an individual spreads around his circle the odor of sanctity, it is right that this should be preserved for distant people and later times. The pages of the sacred volume are full of such biographies. Each christian virtue is there exemplified by some historic illustration; and the blessed Jesus, uniting all in one perfect character, is set forth as an ensample that we should tread in his steps. And from these biographies myriads in the

church have derived consolation, and incentives to renewed exertion in the cause of Christ; and thousands have found in them the seed of life, have, by their perusal, been first awakened from a sleep on the very brink of ruin, and been led to place their feet upon the rock of salvation.

And so may the histories of the holy men who have lived and moved among us, be made to work good for us. As we read of their trials and anguish, the chord of sympathy is touched within us, and we weep as they wept. As we follow them to their source of consolation, we are led to draw from the same fountain, our hearts are gladdened, and we rejoice as they rejoiced. We gaze with reverence, as we see them in audience at heaven's court, and bend our knee in supplication, that we too may be admitted to the same communion. We see them full of charity and good will, and our hatred, and malice, and envy, and illiberality are rebuked. We know them to be humble, and our pride is abased. We mark their good deeds, and we are ashamed of our inactivity, and resolve to act. Who can peruse the memoirs of such men as Brainerd, or Payson, or J. B. Taylor, without profit to his soul? And how many are now laboring on heathen ground, whose minds were first directed to that field of duty by the journals of a Schwartz, a Martyr, or a Harriet Newell? How have Mills, and Fiske, and Parsons, spoken in their death? And who can tell the good to be accomplished by the biography of Mrs. Hawks, or the number that shall be called from sin to righteousness, from satan's service to that of the living God, or urged to greater exertions, or prompted to go forth with the bread of life to pagan lands, by a perusal of the recent memoirs of Mrs. S. L. Smith? A host of others might be mentioned, but an allusion to these few, is sufficient to show the value of such publications. And thankful should we be to God when he thus puts into our hands the records of a righteous life.—We should receive it as a new token of his love. It is the testimony of another of the faithful, that the word of the Lord is true, and that in his service there is a rich reward. It is a beam of light from a new star in the heavenly firmament, and it cheers the heart and illumines our path to death—to life beyond the grave. "Thanks, thanks, to God that the good man dies! Thanks! that the memory of his life remains. Very proper, and beautiful is the language of our Episcopal brethren at their burial of the dead: "we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors." Such a thank-offering is surely acceptable to Him, who "ordereth a good man's going, and maketh his way acceptable to himself."

But interesting and useful as religious biographies may be, there are yet some errors, both in writing and reading them, which may lead to ill effects. We have heard objections made to the *number* of such publications which issues from the press. With this, however, we find no fault. We are not afraid of seeing too many books

published—provided they contain nothing to injure the cause of morality, or to vitiate taste. Not only the number of readers constantly increasing, but embracing as it does so many varieties of taste, so many degrees of knowledge, of refinement, of progress in christian life, a large and varied supply is demanded from the press. And though there may be a tendency to write and publish the history of lives which have in them but little of a peculiar interest, and to repeat the same story of reflections, penitence, joy, activity, yet each volume will find its own readers; and even repetition may have a good effect by confirming opinions weak and unsettled.

But we do object, on the one hand, to the writer's obtruding upon us continually *his own reflections*, or a long essay, with a few remarks of the individual whose life he is recording taken for a text: and on the other, to *long, monotonous and tedious extracts from private journals, or a minute record of trifling incidents, or faithful copies of correspondence*, which serve not to throw any additional light on the character of his subject. We do not complain of a few remarks occasionally thrown in to enforce a sentiment, to defend some view, or to point out more distinctly some peculiarity of the individual, and thus enable us to form a more correct judgment of his character. But the *biographer* must appear as little as possible. It is his *subject* we wish to see. He whose life is recorded must appear prominently before us, disencumbered of every thing that would obstruct our view, or hide his person. We wish no false glare thrown around him, no veil cast over him. He must stand forth as he was in life. We ask for a true history of his actions, and these must speak for themselves. When permitted to read his more private thoughts, let us have them as he recorded them, and form our own judgment. But it is not always well to tear open records which were meant only for the eye of him who penned them. Our curiosity may indeed prompt us to look into the secret place; and it may be right, at times, to take such a glance. We desire to know as much as we can of an individual's private thoughts and feelings, especially on subjects in which we have with him a common interest. Nor can we always judge rightly of a man's character by his public conduct. We like to see him at home, by his fireside, among his friends, in his closet; we wish to see the familiar glance, to hear the casual observation; in fact, that we may judge correctly we must observe him in every situation. For this reason we do not object to the publication of extracts from journals, correspondence, &c, when these are at the disposal of the biographer, and throw light on the character we are studying. These are, in fact, among his most important sources of information, and he is bound not to neglect them. But in their use he must exercise sound discrimination, strict justice, and true charity. We appeal to our readers to say whether, in too many cases, memoirs and biographies are not rendered tedious, and less beneficial, by too long and frequent extracts of a similar nature.

recording the same sentiments and feelings, while some more important parts are neglected—whether here, as in other cases, the tithes of mint, annise and cummin, are not scrupulously regarded, while weightier matters are passed lightly by. Such an error is to be regretted, not only because by it we are led to form an incorrect opinion of the character of the individual whose biography we are reading, but also because it is calculated to engender wrong views, and erect a false standard of religious feeling. The journals of the best men contain sentiments which they would be far from wishing to publish to the world as their settled opinions: and the frequent repetition of certain exclamations, or descriptions of emotions, has a tendency, we think, to create in the mind of the reader an uneasy and useless *hankering* after similar states of feeling. We hope that these remarks will not be misunderstood; and that the distinction is apparent between the proper and judicious, and the rash and indiscriminate, use of these sources of information.

There is another danger, to which both writer and reader are exposed. It is, that *bigoted or sectarian views may be allowed to creep into the book*, or into the heart of him who is perusing it.—Of this mishap we hope there are few instances. Still we think we have known some; and it is well, at least, to guard against it. *A good man belongs to no sect or party.* He is a member of the great family of Christ; and we all are his brethren and claim an interest in him. The spot where he rests is hallowed ground: it were impious to disturb its dust by the contest of party strife; to thrust into the anthem of his praise the discordant notes of sectarian exultation.

In reading the biographies of those who have been eminent for holiness, or for usefulness in the cause of religion, many persons, especially those who are beginning a christian life, are apt to despond. They fear that, because they have not passed through the same experience, the same convictions of guilt, the same deep, heart-rending anguish on account of sin, the same transports of joy—because they do not feel an equally strong faith, as ardent love, as lively hope, as perfect devotion and self denial, as he of whom they read—they are not acceptable in the sight of God, and dare not call themselves disciples of Christ. They commit the error of taking the character they are studying as a model, and supposing they must conform to it in all respects. Now it is, without doubt, very proper, when we read of any such eminent christian, whose death has set the seal to his life, that he was God's, that we should compare our views, feelings, and conduct with his, wherever our circumstances are the same; and thus endeavor to satisfy ourselves of our correctness. But it is as absurd to suppose that all christians must have exactly, or very nearly, the same religious experience, as that they should possess the same temperament, or a close agreement in matters of taste and sentiment. It is not natural that it should be so; and we do ourselves wrong if we are cast into

gloom because we differ in these respects from those just and holy men. Look at Bunyan, Baxter, David Brainerd, Henry Martyn, and James B. Taylor. What dissimilarity in their characters!—Here doubt, there confidence; here gloom, there cheerfulness; here abasement, there holy exultation. And yet all were devoted servants of Christ; like Barnabas of old, good men, and full of the Holy Ghost and of faith. Which of these shall we take as a model? If, indeed, as we read of such men, we find in ourselves nothing accordant with them; if we seem utterly destitute of that vital principle which, under various forms animated them; we do well to fear for the reality of our discipleship, for the strength of our faith, for the validity of our hope. There cannot be such a great and radical difference, and yet all be well with us. We must have the same great principles, the same general purpose; though we need not look for a close resemblance in other particulars. The lives of such men are, after all, but examples and faint illustrations. The one true standard is the word of God. By this, aided by wisdom from above, we are to try our hearts, and to regulate our conduct. The lives of our fellow-christians are to serve as commentaries on his word. Their zeal is to animate ours—their success to give us encouragement to go and do likewise. “All have not the same gifts”—yet there is one spirit—and if the spirit of God witnesseth with our spirits that we are his, we have no need to trouble ourselves because our brother differeth from us.

Such are the few remarks we had to offer on this interesting subject. For our own part, we have derived too much pleasure and profit from religious biographies not to be thankful for them. We have been exposed also to the danger to which we have last alluded, and wish to guard against it. In conclusion, though we by no means intended offering a criticism on any volume, we cannot help alluding to one work already mentioned, the recollection of which suggested this article. We mean the memoirs of Mrs. Sarah L. Smith. We will only say of it that it is one of the finest models of this kind of writings with which we are acquainted; and nearly the most interesting book we have ever read. The writer has performed his part well. He introduces you to the subject of his memoir, and you at once become acquainted with her and are constantly in her presence. Though many extracts from her correspondence are given, all are of such a nature that you would not lose a single line. Of *her* we scarcely dare speak as we feel. Earth has had few her equals in true worth—no where can the daughters of our land look for a better model for a female missionary. The thought of her bliss in heaven could scarcely kindle a smile amid the tears that fall for her departure, did we not believe that the good providence of God will make her death even more profitable than would have been her life—that this little volume of her biography will go through our land like a winged mes-

senger, bearing tidings that will awaken many a soul—that the plains of her beloved Syria will yet be made to bloom beneath the influence of this, her priceless legacy.

THE CORRECT IDEA AND USE OF EXEGETICAL TRADITION IN THE EVANGELICAL CHURCH.—*A contribution to theological hermeneutics and its history.* From the German of Dr. Frederick Lücke.

1.

As the expression, *exegetical tradition*, may be easily misunderstood, and from this misunderstanding the suspicion might arise that I would attribute to the Evangelical church or impose upon her something contradictory to her nature: I at once premise, that by exegetical tradition nothing else is meant than *the transmission of the explanations of scripture and modes of exposition which have followed and arisen from each other in the church.* The more usual and less objectionable name of *exegetical literature* appeared to me not entirely adapted to the design of this investigation, inasmuch as that term is generally applied rather to the external and accidental so called *notices*, than to the historic connection of explanations of scripture whether special or general. Exegetical tradition, embracing the explanation of the ancient and modern church in uninterrupted succession, is a branch of general ecclesiastico—historical or of church tradition. It is, like the latter, without any independent authority; entirely subject to criticism, as a historic fact to critical history, and as an auxiliary of practical exegesis to critical hermeneutics. It contains the undivided materials for the history of hermeneutic art and theory, which must be regarded as an important and necessary part of the history of theology. It is only when elaborated and systematized by historical criticism and science that it attains its full worth and utility in the church.

2.

The evangelic church has always approved and required the proper employment of exegetical tradition in this sense, just as much as she has blamed and rejected the abuse of the same in the Romish church. If indeed tradition is to remain in the natural rawness of its materials, unpurified by the fire of criticism or historic science, and is not only to be a hermeneutic help, but also an exegetical norm and rule, and even to be elevated as authority decisive in matters of exegetical art and theory, then it is abused to the injury of the church and of theology. Its right use consists precisely in this, that being elucidated and prepared by means of critical separation and genuine historical construction, it subserves both the theory and art of exegesis, first in order to form and make

the exegetical talent really free through the richness of its experiences; and, second, to furnish the advantage of sure rules and the sure possession of constant explanations, by means of the history of the development of exegetical methods and results which are thus clearly exhibited.

3.

The Romish church has sanctioned the abuse of exegetical tradition, in the sense just mentioned, through the decrees of the council of Trent. Freer expositors in the Romish church may and can soften and diminish this abuse; but entirely to remove it will be beyond any one's power so long as the hierarchy (all assertions to the contrary notwithstanding,) disdains all real reformation. Inasmuch as the Synod of Trent attributed to exegetical as well as to general ecclesiastical tradition an authority and power of decision which it does not properly possess, in order, as they say, to curb the spirit of petulance, she thus, let them attempt to deny or to defend this as much as they please by sophistical distinctions, in deed and truth destroyed all real freedom of the gift and art of exposition. I will admit that it was right, not entirely to reject the practice of the ancient church in this matter; nor did the reformers, as we shall hereafter see, do this; but, that they should believe that, together with the particle of its truth they were bound to retain the whole of the errors of this practice, and to give it new sanctions besides, is a proof that they had not rightly apprehended the nature and grounds of exegetical tradition in the most ancient Greek and Latin church or in the church of the middle ages, and that in defiance of the teachings of the reformers on this point they would not apprehend it. Had their distinctions then been made with a strict regard to historic truth, it would not now be necessary for them to endeavor to mitigate by seeming distinctions the grievous burthen of their joyless inheritance. At all events, we must look for the origin of the false use of exegetical tradition to the earliest times of the Greek and Latin churches. What Tertullian, Clement of Alexandria, Origen, Athanasius and others taught about this, Rosenmüller, Muentzer, Muenschner and others have sufficiently determined. But a correct historical investigation proves that nothing but the childhood and imperfection of the exegetical art and science, and the consequent polemical embarrassment of the orthodox fathers in their intercourse with the Gnostics and other heretics, could have made and employed the authority of exegetical tradition as a hermeneutical key to the holy scriptures. Origen, the father of all hermeneutic theory in the church, had already perceived the imperfection of this key; he sought a more correct one, and even though he did not find it, he yet at least pointed out the road in which more fortunate times found it. Origen prosecuted the investigation of scripture with a freedom and originality of spirit, that prevents the constraint of exegetical tradition from being observed in him.

When in later times in the school of Antioch, Diodorus, Theodore, Chrysostom, and in part also Theodoret developed a richness of exegetical talent never seen until then, perfected exegetical practice, and brought forward a multitude of new explanations, the authority of exegetical tradition for a time receded before the power of genius; nor did it return to reclaim its conquests before the dying spirits of the Greek church were stripped of every kind of exegetical excellence. The collections of Occumenius and Theophylact, as also the *catenae* and *scholia** are worthy of all thanks; but let us always remember that they are only the graves of the extinct exegetical art of the ancients. In the Latin church we find the same succession of phenomena. With Jerome and Augustin, who form the first grand epoch of the western church, a new gift of exposition makes its appearance. The false authority of established explanations here also yields to the new spirit that was awaked, although for only a short time. Augustin, whose exegetical genius Erasmus did indeed overvalue, whilst later writers have too little understood and celebrated it, so greatly circumscribed the use of exegetical tradition as an authority in hermeneutics, that its defenders have blamed him as severely as the friends of its right use have celebrated his clearness and impartiality on this point. † For not only did he not mention exegetical tradition as a hermeneutic norm, in his books *De doctrina christiana* wherein, next to Origen, he made the happiest attempt at laying down fixed rules of interpretation—on the contrary, the whole work is indirectly at least, directed against such an idea—but he also most explicitly told Jerome, in a letter wherein he disputed with him as to the proper interpretation of a passage in the Epistle to the Galatians, that the dispute could be decided only upon exegetical principles, and not by the authority of earlier expositors who were liable to error. ‡

* Both these terms are used to denote a series of annotations on the scriptures, composed by some of the earlier christian writers.—Tr.

† Even Vincentius of Lirins in the fifth century, a staunch and systematic defender of ecclesiastical tradition, in his *Commonitorium* bitterly reproaches Augustin on that account, and calls him an innovator. Richard Simon himself, having exhibited Augustin's view, says: *We cannot deny the truth of this principle: but we ought to be on our guard, as it may lead us astray.* See his *Hist. Crit. des princip. comment du N. T.* chap. 19: p. 219, ed. 1693. Simon further very properly remarks, that Augustin in his contest with the Pelagians did indeed call in ecclesiastical tradition to his aid, *but he seemed only to follow it as an accessory, or to accommodate himself to the methods of his opponents who pretended that all tradition was in their favor.* According to the analogy of this view must be explained that proposition of his about which so much was said during the period of the Reformation: *I indeed would not believe the gospel unless the authority of the church universal led me thereto.* See Chemnitz *Exam. Conc. Trid. I.* p. 62.—Augustin reaped the greatest harvest of praise during the Reformation, on account of his more liberal views of the application of tradition to exegesis.

‡ Epp. August. (ed. Benediet.) 80 cap. 1, 3. 5, 1, 2. That Augustine here apprehended the passage Gal. 2, 14, both as to its words, and in its purport and connection, better than Jerome, no one will now deny; although he had in general less exegetical learning, yet he was gifted with more exegetical talent than the latter.

Jerome, although he seems to hold more to exegetical tradition, in the exegetical dispute just mentioned lays great weight upon the authority of the ancients, and in his commentaries rather collects the expositions of ecclesiastical tradition than exhibits his own, and regards the treasures of exegetical literature as an essential ornament of a good commentator, still subjects exegetical tradition to criticism, takes from it its highest authority, and wishes to leave the hermeneutical judgment, which should be only exercised and modelled by the usage of tradition, free and untrammelled.* But soon after Augustin and Jerome, the Latin church lost all exegetical talent: the hermeneutic art of the former, and the linguistic and literary knowledge of the latter continued to lie unbuilt upon and unfinished; the night of barbarism spread itself over all the realms of theological science, and in the universal shattering of church and state, it could perform no other and no higher service than to retain what had been inherited from the fathers and transmit it to coming generations. Then again did exegetical tradition come forth with an authority and tyranny that increased the more the longer it was allowed. What Vincentius of Lirins had taught on this subject in the fifth century,† was received in the church of the middle ages as the highest wisdom, which, as in the darkness of the times even ecclesiastical tradition itself, or at least, its perfect connection, was lost, was at last neither rightly comprehended nor understood. At this time and under these circumstances were formed, purely upon the dominions of the scholastic dogmatics which absorbed all talents and all industry, those principles relative to the use of ecclesiastical tradition, which the council of Trent has sanctioned in opposition both to the better knowledge and conscience of individuals in that Synod and to the brightly shining light of truth in the Evangelical church. That this has not abolished, as was to be feared, all freedom and all advance of exegetical art and science in the Romish church, is a fortunate inconsistency for which that church has to thank her collision with

* See Rich. Simon's beautiful characterization of Jerome's exegesis in the work just cited, Chap. 14 and 15. The following passages will present Jerome's views in their proper light: In the preface to his commentary on Matthew, he says that his plan was, "*to read all who have written upon the Gospels, and then to use his discrimination in making extracts from them.*" It is well known that for a long time he was entirely devoted to Origen's exegesis. When he was blamed for having, in his commentary upon Ephesians, given the opinions of Origen in too crude a state and in contradiction to the faith of the church, he said in the preface to his commentary upon Jeremiah: *Nor does this calumniator, who sleeps in the excess of his dotage, understand the laws of commentaries, in which the opinions of different persons are adduced, either without or with the authors' names, so that the reader may at his pleasure decide which he ought to prefer.* But that he did not always leave the decision with his readers, is clearly enough shown by the commentaries themselves; in his preface to Hosea he expressly says: Of Origen, Eusebius, Didymus, etc. I say these things—that you may be aware of the predecessors I have had in this field, whom I simply and without pride, as one of my friends intimates, acknowledge that I did not follow in all things, so that I might be rather a judge of their works than an interpreter, and might say what I approved of in each of them.

† Commonitorium cap. 2. 4.

the Evangelical, and the prevalence of a more elevated spirit throughout christendom. But yet, to adduce a single example of later date, how isolated and misapprehended,—more profitable to the Evangelical than to his own church, stand the critical labors of the ingenious Richard Simon, who in his criticism of the text, as well as in the critical history of the most distinguished expositors of the New Testament in ancient and modern times, sought to purify tradition, to arrange it, to develop it philosophically, and to subject it to the higher criticism of hermeneutical art and science itself, with an aptness and success as great as his caution and reserve.

4.

It is more pleasing to direct our attention to the history of exegetical tradition, both in the theory and in the practice of its use, in the Evangelical church.

And *first* as regards the history of its theory: upon this point the Reformers themselves taught as follows: The gift of exposition, said they, must, like the spirit that supplies it, be left perfectly free, and can recognize no other authority and norms than those of hermeneutic art and science. We are not, however, on that account, by any means to reject the use of exegetical tradition, but only to guard it the more carefully. But, if its use is of the right kind, it can be regarded as nothing more than the most instructive school of experience in hermeneutic art and theory, and as the best means of arranging and elucidating the varied products of different gifts and modes of explanation, and of comparing these with each other, and of appropriating to the church the rich gain thereof as sure hermeneutic property. Exegetical tradition, however, can become neither the one nor the other without historic and hermeneutic criticism. Thus taught, with great unanimity, Luther, Melancthon, Zwingli, and Calvin; and theory soon followed practice which here had the start.* Their principles were adopted by the Protestant church in general, and are followed and expressed by our confessions. Since that time, by a constant reflex influence,

* Luther first declared himself most explicitly on these points in his work on the councils and churches, which he published in 1539. He there very properly boasts of his fidelity in making use of the old commentators: "*I have read more than they suppose,*" says he to his opponents who cast up to him a want of acquaintance with tradition. In the work entitled, "*On the authority of the writings of the Fathers,*" he assails them with much wit, chiefly by means of sayings of Augustin. The clearest expression of Melancthon's opinions in the matter I have found in his work, *Defensio adversus Eccianum inculpationem*. Yet in this he was more cautious than Luther. No one of those times has handled the matter more clearly than Zwingli. Usteri and Voegelin, in their extracts from Zwingli's general works, have collected the Swiss reformer's views on the subject. Calvin's doctrine upon this is to be found in his *Institutes* lib. 4. cap. 9, 13, 14. comp. *Vera christ. reformat. ratio*, or his bitter criticism of the *Interim* in his *Tractatt. Theologg.* p. 323, and his *Acta Synodi Tridentinae cum antidoto*. Among symbolical books I mention as sufficient for all the *Formula Concordiæ*, which in the *epitome* p. 543, Ed. Walch has briefly and properly exhibited the Protestant principle.

the practice and theory of the right use of exegetical tradition have continually developed and perfected themselves more and more in the Evangelical church. Especially worthy of attention is that which is said upon the subject by Martin Chemnitz, * the learned disciple of Melancthon, and the acute examiner of the decrees of the council of Trent. His expressions relative to the authority of the old expositors appear, at the first view, to be rather narrow-minded and illiberal: but upon a closer investigation it appears, that nothing but a want of scientific clearness as to the full use of exegetical tradition as a means of critical comparison of different expositions, has given this appearance to his views which are in themselves correct and liberal. In the Lutheran church, next to Chemnitz, John Gerhard, in his hermeneutic discussions in his *Loci Theologici*, has expressed himself most satisfactorily upon this subject; it is especially important that he adds *modern* to *ancient* tradition, giving the former equal importance with the latter. † Even before him the reformed theologian Hyperius, in his highly valuable work *De ratione studii theologici* had attempted to lay down the fundamental principles of the critique of exegetical tradition, which he did with equal liberality and acuteness. ‡ Accurately to exhibit the literary history of the Protestant theory of exegetical tradition in particular is attended with almost insuperable difficulties. For the threads of this literature are very much divided and broken off, being sometimes interwoven with patristic, some-

* The passages of Chemnitz's Exam. Conc. Trid. here referred to are the following: p. 1. Ed. Francof 1586, p. 58. "We use with gratitude and reverence the writings of the fathers, who have advantageously illustrated many passages of scriptures in their commentaries. And we acknowledge that we are not a little established in the true and sound meaning of the scriptures by the testimonies of the ancient church. Nor do we approve, that a person should invent for himself a sense at war with all antiquity and without any testimonies whatever from the church." Having refuted the 2d decree of the 4th session of the Trentish council, and especially having adduced the declarations of Augustin and Jerome in favor of a free examination of the scriptures, he says, p. 59: "This liberty must by all means be retained in the church, so that the interpretations of any persons whatever may be read WITH JUDGMENT, and freely examined as to their source and foundation. Nor is any interpretation of scripture to be condemned because it disagrees with some of the ancients, if only it is consistent with the words of scripture, the connexion of the text, and the analogy of faith.—We use the labors of the ancients with reverence and gratitude, but not to the destruction of christian liberty." With this compare pp. 67. 68. where he more closely examines the *quartam genus traditionum*, the so called exegetical tradition.

† See John Gerhard's *Loci Theol.* Ed. Francof. 1657, fol. *Exegesis* p. 215, § 536. In the interpretation of scripture we both can and ought to use, with grateful hearts, the labors of the teachers of the church whether ancient or modern.—Nor is it to be thought that God hath in vain preserved for us the testimonies of preceding ages, but that they might be some assistance in investigating the sense of scripture, and that, the true sense being perceived, the minds of the pious might be more confirmed by the sacred scriptures. In confirmation of his opinion he adduces a passage from a letter of Melancthon in which a similar idea is expressed. In the first volume of his *Loci Theol.* Cap. v. *De mediis interpretationis*, &c., he says, very briefly and well, relative to the exegetic fathers: *Sint et habeantur LUMINA, non autem NUMINA.* ("Let them be regarded as guides, not as Gods"—if we may imitate the *our* in English.)

‡ Ed. Basil, 1532: lib. iv. p. 671, ff.

times with dogmatic, sometimes with hermeneutic, and sometimes, in fine, with polemic literature. Still I would not shun encountering these difficulties, if the design of this discussion made it my duty. But it is inconsistent with this to give more than the following as a part of my experience in this province :

In the seventeenth century, when the *theory* of hermeneutics in its essentials was but little advanced in the Evangelical church, and the connexion of ancient and modern exegetical tradition was attended to and elucidated neither by practical nor yet by theoretical artists in this department, the controversies upon the use of exegetical tradition had reference almost wholly and exclusively to determination of the authority of church tradition in general and and of that respecting doctrines and rites in particular, in which exegetical tradition was partly embraced. It is well known that George Calixtus, in his preface to the *Commonitorium* of Vincentius of Lirins particularly, expressed himself, if not as a Romanist, yet at least too much as a syncretist, in relation to the authority of church tradition and its agreement during the first five centuries; by his Anglican views in this matter he excited the indignation of the orthodox Lutherans and Purists.* The advantages resulting from this dispute must not be overlooked. The Helmstadt school revived anew the study of ecclesiastical history, in consequence of their deeper interest in ecclesiastical tradition, and the theologians, of the opposite party, were at least constrained more plainly to admit, what they did not venture to deny, the genuine Protestantism of the Helmstadt positions. But the full benefits of this controversy were lost, through the bitterness and injustice of the contending parties towards each other. A perfectly clear and scientific insight into the value and proper use of the *fathers* in theology, was not attained, but only had the way prepared for it, by the Helmstadt party exciting anew to the study of the fathers, who began to be forgotten for the Fathers of the Lutheran church. If Calixtus had contended in a manner rather too one-sided against a too contemptuous disregard of patristic literature;—the Reformed theologian, John Dallaeus (*Daille*,) in the first half of the 17th cent., in his celebrated work *De usu patrum*, contended with equal onesidedness and want of moderation against the stupid veneration of the Fathers in the Roman and Anglican churches.† The controversies upon this subject in the Evangelical church, during which much that was good was said by defenders, opponents, and those who wished to soften Dallaeus' sentiments, continued even down to the commencement of the 18th century,‡ having, in the

* It was as early as 1629 that Calixtus wrote his remarkable preface to the work of Vincentius. Walch in his *Bib. Patrist.* p. 570-72, gives further literary information relative to this, especially as to the dispute that grew out of this. *Comp. his Einleitung in die Religions-Streitigkeiten der Luth. Kirche*, i. p. 216. ff. &c.

† See Walch's *Bib. Patrist.* Cap. xv, § 11.

‡ Francis Buddeus in his *Isagoge ad Theol. univ.* treated of the controversy as still alive; he combats R. Simon's views particularly in his exhibition of exegetical theology.

meantime, received new life through Richard Simon's able and artful defence of exegetical tradition especially, and his attacks upon its seeming disesteem in the Protestant church. The historical presentation, and hermeneutical critique of the exegetical tradition of the ancient church had gained considerably in this way; * the connection of ancient and modern tradition was again effected, † and hermeneutic theory, which since the commencement of the 17th century had again begun to be attended to in the Protestant church, elucidated with increasing clearness the right use of exegetical tradition, partly in the history of scriptural criticism, and partly in investigations relative to hermeneutic aids. Francis Buddeus appears to me to have been the first to give clear and sure results of the investigations of the matter up to that time. In his preface to *Glassii Philologia Sacra*, as well as in his *Isagoge*, etc., at the conclusion of his learned literary history of exegetical theology, ‡ he maintains that exegetical tradition can by no means have the force of a hermeneutical principle, that not even the hermeneutic rule of the 'analogy of the faith,' rests upon the tradition either of the ancients or of the moderns, but is to be sought only in the scriptures and there alone, whence it is to be obtained by the hermeneutic art, but that exegetical tradition, the right use of which is obtained only by criticism, is the best means of disciplining and developing the hermeneutic talent. As Buddeus taught so did Semler and Ernesti afterwards teach. The latter, in his *Institutio interpretis*, after having mostly in a masterly manner characterized the ancient and modern expositors, remarks in reference to its proper use, that it is twofold, "the one properly pertaining to the mode of correct interpretation, the other to the interpretation of single words and sentences." § This and the specific rules of usage set up by Ernesti, || were repeated and extended by Morus, ** Beck, †† and Keil; ‡‡ the last two taking especial care to exhibit with greater fulness the collections of ancient and modern exegetical tradition or literature.

Greatly as I feel constrained to notice with praise the services of modern expositors in this department, I still cannot forbear observing, that it seems to me that the matter is not yet by any means brought to the scientific clearness which is possible and necessary for our times. Had practice once attained a certain point of perfection, it would not be difficult to develop more perfectly the right principles of hermeneutic theory. I do not boast of having perfectly mastered the subject both practically and theoretically:

* Walch's Bib. Pat. Cap. viii. p. 362, ff.

† Buddeus here far excelled the ingenious R. Simon in accuracy and impartiality of judgment.

‡ See 1558 9. comp. S. p. 539 ff. § Instit. interp. ed. Ammon. 322 9.

|| Ubi sup. and cap. 1. ** Acroases Acad. edid. Eichstadt vol. ii. p. 304, et seq.

†† Monogrammata herm. p. 166. et seq. ‡‡ Hermeneutik des N. T. p. 115, et seq.

what I here communicate out of my observations, in this field, is simply a humble attempt at assisting to advance exegetical theory and art in this department.

(To be continued.)

EARLY LITERATURE OF THE GERMANS.

AGE OF THE MASTER-SINGERS.

IN our last number we endeavored to exhibit the extraordinary developements of one of the most interesting periods in the history of German literature, dwelling exclusively on the magnificent productions of the Minne-singers, and on the revolution which their literary labors wrought in the language which they employed—And we dismissed the subject with the intimation that while, with them, we had tarried in palaces and princely halls and feudal castles, in which alone their ambitious muse found a congenial atmosphere, we should have to descend, with their successors, to an humbler sphere, and mingle in the scenes of lowlier and more simple life. These successors of the Minne-singers are the poets of the guilds or fraternities, commonly known in literary history by the name of Meister-sänger, or Master-singers, a title which they applied to themselves:—and to these we intend to devote the present article. The Master-singers flourished chiefly from the year 1300 to 1523.

Our first business will be briefly to point out the causes, by which the German muse was made to forsake the abodes of knights, nobles, and princes, and to seek the humble dwellings of citizens and mechanics. We stated in our last number, that the era of the Minne-singers commenced with, or very soon after, the accession of the house of Hohenstauffen to the Imperial throne. These princes are known in history under the title of the Suabian emperors. The first of this line was crowned emperor in 1138; about the middle, therefore, of the period of the crusades. Among the causes formerly enumerated, as having contributed in exciting that high poetic spirit, which burst forth in the songs of the Minne-singers, these warlike expeditions to the refined and luxurious East, are not the least important: But the influence of eastern manners and refinement, of eastern science and art, naturally affected most directly and powerfully the nobles and knights, in whom the influence of christianity had already subdued the spirit of feudal tyranny, of predatory and lawless warfare, into the purer and better spirit of chivalry, which gloried in the protection and defence of innocence, in the suppression of wrongs and abuses, and cherished and cultivated the generous affections of social life. As these no-

bles and knights themselves constituted, at that time, the flower of society, and were most susceptible of the elevating influence of foreign literature and refinement, it was but natural that among them the first and fairest blossom of German poetry should develop and unfold itself. And hence it was that among them, exclusively, was heard the sweet and glowing Minne-song of the 12th and 13th centuries. But in 1250, Frederic II, the last emperor of the Sva-bian line, * died, and with him the patronage and encouragement which literature had ever received from his house, ceased: a few years after his death the crusades, which had already ceased to interest Germany, came to an end; and the spirit of chivalry, the spirit of generous enterprise in behalf of human rights, passed away. A period of confusion and barbarism succeeded in Germany, which continued 23 years, i. e. till 1273, and known in history as the interregnum, ended with the ascension of the Imperial throne by Rudolph of Hapsburg. But this event did not put an end to the wars of princes, and the animosities and contentions of feudal barons, which continued for a long time, to harass Germany with distractions and miseries.

While, on the one hand, the death of Frederic deprived the newly excited love of poetry of that favor and encouragement, which, at this early period of its developement, it so much needed, the conflicting claims of rival princes, on the other hand, turned the attention of the knights and nobles from the sweet melody of song, to the clangor of the trumpet and the clash of arms. In the place of law and order came the revived *jus manuarium*, or club-law, the right of the stronger, or of the fist, (*Faustrecht*) as the Germans have it; all intercourse with the Provençal and Tuscan poets was cut off; the knights, whom the crusades and their own lavish prodigality had ruined, became robbers and freebooters, and Suabia, which had been the seat of refinement and taste, fell into disorder and disorganization. Thus not only the most powerful incentives to poetry had disappeared, but even the political condition of Germany was so unsettled, lawless and oppressive, that a free and healthful exercise of the mental faculties, and above all, a successful attention to the refinements of literature, had to yield, more and more, to anxious care for the preservation of life, rights and property. And although this state of political confusion was materially ameliorated, in consequence of the accession of Rudolph of Hapsburg to the Imperial throne, yet this wise and heroic prince had other matters to claim his attention, than the promotion of German literature. His foreign relations were such as to keep him sufficiently employed in securing the safety and interests of his empire: and the difficulties with which his successors had to con-

* Conradin, the last scion of this illustrious house, called from Bavaria to the throne of the Sicilies, in opposition to the cruel Charles of Anjou, was defeated by the latter, and publicly executed on the scaffold, at Naples, Oct. 29th, 1268.

tend, were even greater than his. And when, at length, Charles IV, by means of the golden bull, gave the empire a settled and firm organization, the love of romantic poetry had vanished, tournaments and poetic contests had gone out of fashion; other amusements had driven poetry from the courts of princes, and the names of crowned patrons of literature had to be sought in the annals of times that were past. Meanwhile the universities of Heidelberg, (A. D. 1340,) Prague, (1348,) Vienna, (1388,) Erfurt, (1392,) Würzburg, (1403,) and Leipsic, (1409,) had been founded all within about fifty years, and it might have been expected that the cultivation of science, which they promoted, would also have contributed to revive and foster the spirit of poetry. But sadly were all such hopes disappointed. For these very institutions did more than any thing else to corrupt the taste of those who frequented their halls: their professors, instead of furnishing their pupils with the vigorous food of science and elegant literature, fed them on the dry and insipid straw of logic, chopped over a thousand times; nay, they led the mind astray, by directing it from the contemplation of nature, from the elevating and fruitful study of the classics, from every rational inquiry or pursuit of general interest, to empty absurdities, to frivolous distinctions and unmeaning verbiage, and thus quenched the last spark of genuine intelligence, and poetic inspiration, that might yet glimmer under the vast pile of ashes. It is well known that scholastic and theological subtleties, and foolish logomachies about shadowy abstractions, exclusively engaged, at that period, the academic teachers of Germany. It is obvious, how enervating these must have been to the youthful mind, frittering away its powers in the attainment of unprofitable skill in syllogistic gladiatorship, and involving it in an endless maze of misty nonsense. By these occupations they scattered the seeds of incessant wranglings and misunderstandings on subjects which, to the simplest boor, were as clear as day-light; whilst they did nothing whatever to promote real learning and classical refinement, without which the nobler arts can have no existence. This bellicose tone of a puling pedantry, which hobbled about on stilts of unseemly height, could tend only to frighten away even the graver muses from the academic halls, and the barbarous latinity, in which they decked out their polemical apparitions, served only to hasten the utter decline and fall of German poetry.

But, in addition to all this, the Suabian poetry bore in itself the elements of decay: otherwise it might have lived, in spite of inclement skies. We have seen that this blossom did not grow out of the gradual development and the solid cultivation of the national mind, but that the rich volume of its petals, resplendent with all the varied hues of the spectrum, burst forth suddenly in all its short-lived glory. It was a green-house plant, transferred from a foreign clime to a strong but rugged soil, in which it flourished and bloomed while genial skies poured their light and their dews upon

it, and while gentle hands nurtured it, but it drooped and died, when those skies were hid by stormy clouds, and those hands crushed its tender buds with the weight of their iron gauntlets.

The Suabian poetry was, in fact, purely a child of uncultivated nature, an ebullition of undisciplined sentiment or feeling, which had no firm pillars of support; for the Minne-singers were unacquainted with the ancient classics; of criticism and philosophy they knew nothing, and thus they were destitute of whatever might have furnished them with new ideas, purified their taste, and corrected and elevated the tone of feeling. This will serve to explain, why unfavorable circumstances, and the absence of royal patronage, could so soon and so utterly put an end to the Minne-song of Suabia, and convert the halls of its noble poets, into haunts of revelry and lawless violence.

But if the altered times of the Interregnum, before described, and political convulsions, summoned the knights and nobles from the higher enjoyments of hall and bower, to the noise and horrors of the battle-field, the German muse, though now sadly shorn of her locks of beauty and strength, found shelter in the quiet abodes of private life. Battered and broken down in the rude shock of political convulsions and feudal conflicts, she fled in dismay for protection to the household-gods of the plain citizen and the unlettered mechanic, and poured forth, in the humble strains of the Master-singers, the feeble tones of her enervated vitality.

AN ATTEMPT TO ELUCIDATE CERTAIN PASSAGES OF
ROMAN HISTORY.

AUDI ALTERAM PARTEM.

“A WAR begun by the most *stupid*, continued by the most *dissolute*, and ended by the most *timid* of the emperors,” says Gibbon with that love of point and sparkling, which disfigures his style, and that there might be no mistake in the application of the epithets, we are told in a note that the historian meant “*Claudius, Nero, Domitian.*” Such, we believe, has been the all but universal opinion of modern writers: the second culprit in particular, has been described as a monster of iniquity unparalleled in the annals of the world. Honor to the worthy Scotchman who could “praigh for the puir auld Deil,” but where is the man who has ever prayed for Nero? Patience, gentle reader; truth is our object not paradox. We aim not at washing the Ethiopian white: we have no hope, we had almost said desire, entirely to reverse the opinion of the world; but if we shall be able to exhibit some redeeming traits in his character, point out some extenuating circum-

stances in the greatest crimes laid to his charge, if we can remove some of the most revolting features of the portrait, if, in fine, we can bring back within the pale of humanity one whom all writers have appeared to consider a

Monstrum, horrendum, informe, ingens, the effort will be repaid. Nay, the very attempt would be a delightful relief after our late more invidious task, as to shew mercy is more pleasing than to punish, to acquit than to condemn; were it not that we cannot do justice to Nero without again unmasking a hypocrite, another Coryphæus of the Stoics, the Pharisees of the Pagan world. *Mais il faut toujours commencer au commencement.* Claudius the most stupid! the laughing stock of the court of Caius Caligula! Verily we believe no small compliment is herein paid to the intellects of the other emperors. Wherein consisted his stupidity? In having a *bad wife*? Well, we give up this point as utterly inexcusable; the man must have been incorrigibly stupid, and we will not attempt to defend him: but we may be permitted to suggest as some palliation that possibly the alternative lay between a bad wife or no wife at all. We pray our fair readers to remember that this remark refers to a period eighteen centuries back and can have no application to the present time when it is well known that the race of bad wives is altogether extinct. A good wife in those days was *Rara avis in terris nigroque simillima cygno.* Good wives and black swans are now both quite common. But, passing by his matrimonial follies as matters obsolete and to us incomprehensible, we find this stupid man making some valuable alterations in the Roman letters,* and himself the author of a history which seems to have been despised solely because he was so far in advance of his contemporaries as to be above their comprehension. This at least we know, though not a fragment of the work remains, that he pursued the only proper course for a historian, that which the writers of the present age have at length adopted; rejecting the old eurent fables he diligently sought out and examined ancient records, † and produced a history of which Niebuhr has good reason to regret the loss. "Universal contempt," says he, "seems to have crushed that unfortunate work from its very first appearance, so that not a line has been anywhere quoted from it: but the Lyons tables shew that Claudius was accurately acquainted with the Tuscan annals, and as he searched in the Roman archives it may be presumed that to perfect his history he would cause similar researches to be made among the Etruscan monuments. The earliest story of Rome has no greater loss to deplore, and considering the advantages of the imperial dilettante, we may conclude that neither the Etruscan history of Flaccus, nor the work of Cæcina, though in every other respect they may have been far better, came near it in historical importance."

* Tac. An. xi. 14.

† Suet. vit. Claud. 25.

The sober truth of history must have been unpalatable to these haughty lords of the world. Accustomed to consider themselves descendants of the gods, they could not bear to be told that they were but of yesterday compared to the subjected Etruscans. That these had formerly been their masters, and that, contrary to the tales of their own vain-glorious annals, Porsena had subdued Rome and subjected it to very hard conditions, interdicting even the use of arms.* Niebuhr's own history would have been as unpopular as that of Claudius. †

When Caligula was murdered, Claudius concealed himself—a somewhat dubious mark of stupidity; for less historical knowledge than he probably possessed might have sufficed to teach him that the innocent had often suffered with the guilty, that the errors or crimes of one man frequently brought ruin on all his connections, that treason had rarely sheathed her blood-stained dagger till the whole race of the unfortunate prince was involved in the same destruction. But again he manifested unwillingness to ascend the vacant throne. Marvellous stupidity this! A man who in the quiet walks of literature had perhaps often looked with pity on the harassing cares of his nephew, feeling that he derived more solid happiness from the musty mould-stained records which revealed to him bright visions of the forgotten greatness of the ancient and powerful Etruscans, ‡ than the empty pageantry of a court could ever afford him, hesitated to ascend a throne while the bleeding corpse of his predecessor was yet stretched at its foot! We have known instances when such conduct has been called magnanimity. His reign was neither unprosperous nor inglorious: the bounds of the empire were extended: by his lieutenants, it will perhaps be said, but we would reply that it is no proof of stupidity to have raised worthy and efficient men to posts of honor and difficulty. A fool would probably have been offended at what he would have styled the insolence of Caractacus; Claudius had sense enough to admire the spirit and gallant bearing of the Prince in misfortune. We

* Pliny xxxiv. 14.

† It is a strange reproach to a history that it was fitted for philologers. *Gaudet esse illic (in celo sc.) philologos homines sperat futurum aliquem historicis suis locum* Sen. De Morte Claudii Cæsaris.

‡ We confess this inference rests almost entirely on his having written the history in twenty books mentioned above. All writers, we believe, concur in the statement that the leisure of his private life had been spent in the most sordid amusements amid the lowest society, but we think their general assertion contradicted by the particular facts they relate. We have no private letters here to illustrate or correct public histories. Even the books of Tacitus have perished containing the whole reign of Caligula and the first six years of Claudius. We have no contemporary writings whatever, except the fragments of the Emperor's speech on the tablets at Lyons, and a few other inscriptions. This speech smacks of the learned historian and not of the pot house and dice-box, and we find mentioned in it as one of the Emperor's intimate friends, L. Vestinus, of Vienna, in Gaul.—This Vestinus, *ex ano disce omnes*, was thought worthy by the Emperor Vespasian to rebuild the Capitol when it had been destroyed by fire.—Tac. Hist. iv. 53.

strongly suspect the greatest folly he ever committed was yielding to the solicitations of Agrippina and recalling the worthless Seneca from the banishment he had so well deserved. Seneca never either forgot or forgave the disgrace; the generous pardon was very soon forgotten. Wonderful is the consistency of human judgment!—While Claudius has been called a fool from his own time to the present, because he despised the vanity of Imperial splendor, Seneca, who could employ the vilest means to obtain and retain power, who could flatter all and betray all in turn; Seneca, the Joseph Surface of his age, with the finest sentiments “falling fast and thick as leaves in Vallombrosa,” from his magniloquent pen, to which every day’s actions were giving the lie, has been classed with the Socrates and the Platos, nay, has even been reckoned among the *christian saints* and the holy army of martyrs,* when christianity was yet pure from the hands of its divine founder and saints were saints indeed. His servile flattery of Polybius,† the minister of Claudius, had probably smoothed the way for the instances of Agrippina who had two reasons‡ for wishing his recal. The first that he might undertake the office of tutor to her son, the young Nero, and we are constantly told of the faithfulness with which he discharged this important duty, that the early years of Nero’s reign were guided by the wisdom of the sage philosopher, and that it was not till he had ungratefully put to death this invaluable instructor, that he gave a loose rein to the bad passions of his nature. Now we are expressly informed by Suetonius that his mother and his tutor conspired to pervert his education that they might keep him the longer in tutelage. § The second reason of his recal was that he might aid Agrippina in the ambitious designs she even now meditated; but there can be no friendship with the wicked when their interests point different ways. Seneca was the willing agent of Agrippina, so long as he was thereby advancing his own projects, but no sooner did she manifest an intention of governing Nero herself than Seneca united with Burrhus the Prætorian Præfect, in a compact to defeat her purpose and keep the young Emperor in their own hands, *si virtutem aspernaretur voluptatibus concessis.* || In pursuance of this laudable plan, we find Annæus Serenus, one of Seneca’s creatures, introducing to Nero a mistress named Acte, while to conceal the intrigue from the keen vision of Agrippina, she was to pass for his own. Notwithstanding this prudent precaution, Agrippina soon learnt the truth, and boiling with rage she threatened to depose her undutiful son and set Britannicus on the throne. The imprudence of this youth himself, who at a festival sang a song reflecting on his superior claim to the inheri-

* Hieron. de viris illust.

† Cons. ad Polyb. passim.

‡ Tac. XII. 8.

§ *A philosophia eum mater avertit monens imperaturo contrariam esse; a cognitione veterum oratorum Seneca præceptor, &c.*—Lib. vi. 52.

|| Tac. An. XIII. 15.

tance of his father, combined with the menaces of Agrippina to hasten his death. Be it remembered that the death of Britannicus happened during the government of Seneca and Burrhus, and we may be pretty sure not without their concurrence, for they were more interested in the matter than Nero himself. Tacitus' partiality to Seneca would not allow him to make such a change distinctly, but we find a pretty broad hint that this was the ordinary opinion, and that the two were well paid for their services.* This opinion gathers strength from the speech of Sullius who, among other charges, † asks what wisdom or what precepts of philosophy had enabled him to amass in *four years* upwards of \$100,000 (*ter millies sestertium.*) ‡

The death of Britannicus was a thunderstroke to Agrippina; but her projects, for the time defeated, were soon renewed: we find her taking measures preparatory to an open revolt, endeavoring to corrupt the tribunes and centurions so that it became necessary to deprive her of the accustomed guard. This restless woman was determined to reign in Rome *per fas aut nefas*, and humanity shudders at the next horrible attempt, § such as surely never before or since was made by a mother; an attempt thwarted by the wily Seneca's sending in at the proper moment the Acte mentioned above. It will be observed, however, that her hostility was directed not so much against Nero as against his ministers. Had she been allowed to reign in his name, or even to share the power with him, she would have been content. This had been the object of her machinations—for this she had diverted her only son from studies calculated to fit him for his exalted station, and permitted him to waste his time in trifles: for this she had prevailed on Claudius to prefer her son to his own; for this she had even poisoned her confiding husband, and now she saw the sceptre, all but within her grasp, snatched from her by creatures of her own—men whom she had raised from the dust. Some indignation was natural, excusable; some efforts to maintain her influence were to be expected, but the crime she contemplated was an outrage on the common feelings of our nature, the crowning act of a life of enormities.

THE MORALITY OF THE BIBLE.

It were no over-bold opinion, that if the Bible were not the word of God, and could be proved to be not the word of God, it would nevertheless be the most precious of books, and do immeas-

* "Nec defuerunt qui arguerent viros gravitatem asseverantes quod domos vil-lasque id temporis quasi prædas divisissent.—Tac. An. XIII. 18.

† Corruptere cubicula Principum fæminarum.—*Corruptere, &c.*

‡ Tac. XIII. 42. § Tac. XIV. 2.

urably more for a land than the finest productions of literature and philosophy. We always recur with great delight to the testimony of a Deist, who, after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was, that it was necessary to teach the child morality as contained in the Bible. We thank the Deist for the confession.

From Blackwood's Magazine.

PARAPHRASE OF MALACHI III-IV.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl to her mate.
In the thicket at midnight
They roar for their prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower :
It shall come like a cloud,
It shall wrap like a shroud,
Till like Sodom she sleeps
In a sulphurous shower..

For behold ! the day cometh,
When all shall be flame ;
When Zion ! the sackcloth
Shall cover thy name :
When thy bark o'er the billows
Of Death shall be driven ;
When thy tree by the lightnings
From earth shall be riven ;
When the oven, unkindled
By mortal, shall burn ;
And chaff thou shalt grow
In that furnace of wo ;
And, dust as thou wert,
Thou to dust shalt return

'Tis the darkness of darkness,
The midnight of soul !
No moon on the depths
Of that midnight shall roll.
No star-light shall pierce
Through that life-chilling haze ;
No torch from the roof
Of the temple shall blaze.
But, when Israel is buried
In final despair,
From a height over all,
God of God, Light of Light ;
Here the sun shall arise—
Her great Sovereign be there !

Then the sparkles of flame,
From the chariot wheels hurl'd ;
Shall smite the crown'd brow
Of the god of this world !
Then captive of ages !
The trumpet shall thrill
From the lips of the seraph
On Zion's sweet hill.
For, vested in glory,
Thy monarch shall come,
And from dungeon and cave
Shall ascend the pale slave,
Lost Judah shall rise,
Like the soul from the tomb !

Who pushes from th' Heavens ?
The angel of wrath ;
The whirlwind his wing,
And the lightnings his path !
His hand is uplifted,
It carries a sword :
'Tis ELLIJAH ! he heralds
The march of his Lord !
Sun, sink in eclipse !
Earth, earth, shalt thou stand,
When the cherubim wings
Bear the King of thy kings ?
Wo, wo, to the ocean,
Wo, wo, to the land !

'Tis the day long foretold,
'Tis the judgment begun ;
Gird thy sword, Thou most Mighty !
Thy triumph is won.
The idol shall burn
In his own gory shrine ;
Then, daughter of anguish,
Thy dayspring shall shine !
Proud Zion, thy vale
With the olive shall bloom,
And the musk rose distil
Its sweet dews on thy hill ;
For earth is restored,
The great kingdom come.

BARNES ON ISAIAH.

NOTES: *critical, explanatory, and practical, on the book of the Prophet ISAIAH; with a new translation, by ALBERT BARNES. In three vols. Boston and New York, 1840.*

PROPHECY is undoubtedly the strongest *external* evidence of the truth of divine revelation which we “upon whom the ends of the world have come” enjoy. It is in fact a most stupendous miracle performed before our eyes, which becomes but the greater and more wonderful the more closely we inspect it and the longer we examine it. Lively indeed must have been the conviction of the omnipotence of Jehovah in the minds of the “*morning stars,*” when they “*sang together,*” as they saw *new stars and suns* start into existence at his fiat; and satisfactory must have been their view of the complete success of the plan of creation and of the order of the universe when it first unfolded all its perfections to “*the sons of God who shouted for joy.*” But *they* could only exercise *faith* when they were told that this splendid fabric should continue, age after age, as a monument of the skill of the divine architect;—it is *ours* to *behold* the fulfilment of this promise, and thus to possess still further evidence of his power and to *see* the *truth* of his character developed. And so when the Messiah appeared, and at his word disease fled; health reinvigorated the long drooping frame of the invalid; the palsied arm regained its strength; the poison of leprosy fled from the system; the eyeball that, long sightless, had rolled frightfully in its socket, beamed with new-born intelligence and greedily drank in the glorious works of God; the long unconscious ear became aware of the gentlest whisper, and once more listened to old familiar voices as to the music of the spheres; and finally, when life itself once more returned to the inanimate form, when the father and mother again embraced the daughter for whose untimely fate they would not be comforted—when the sisters looked in pride upon their brother, to whose tomb, where all their earthly hopes were buried, they had so often repaired to weep; when the widowed mother once more clasped to her heart the only son, whose bier she had just followed as a broken-hearted mourner;—when, we say, all this took place, how could even the most obstinate and incredulous fail to exclaim with joy and gratitude, “My Lord and my God!” But how was this conviction deepened *when they went back five hundred or a thousand years and found that, “thus it was written!”* And this conviction is ours, and may be enjoyed whenever we please to examine those books which “holy men of old wrote as they were moved by the Holy Ghost.” We enjoy this assurance too not only in reference to events that transpired eighteen hundred years ago, but also see the history of the church and of the world around us every day developing events of the same character—foretold with

equal plainness by the same prophets, who thus prove that they were inspired by "Him who sees the end from the beginning." This indeed, to apply the language of a writer quoted by Mr. Barnes somewhat differently from its original intention, "is *sensible* evidence, graven on the eternal rocks, and to endure till those rocks shall melt in the final catastrophe of the earth. The exactness between the prediction and the fulfilment is wonderful. The evidence for the truth of prophecy is sometimes said to be *cumulative*; but here we have a *new volume* opened to our view; a sudden influx of overpowering light. It is a monumental miracle, an attestation to the truth of God wrought into the very framework of the globe." Or rather, we should say, pursuing our own train of thought, it is the voice of all history and of all generations, of the church and of the world, testifying that these are the words of eternal truth. The prophet has said, "And it *shall come* to pass," and the witnesses of the event, called to the bar declare, 'it *hath come* to pass!'

And yet it is to be feared that *Christians* do not sufficiently appreciate this part of the records of their holy faith, for we are often shocked by circumstances which prove that they are shamefully ignorant of them. Still more evident is it, that our *infidels*, who pride themselves upon their research and learning, have scarcely taken the slightest glimpse of this field, for they would not then, as they now profess to do, regard religion as a weak superstition, or cunningly devised fable. Those writers, therefore, who call attention to the subject of *prophecy*, do a good work and deserve well of the christian public, and it is a matter of congratulation that this work has so often fallen into such able hands, as instances of which we might refer to DR. SAMUEL CLARKE and Bp. NEWTON of the last century, and to KEITH in our own day. And we may safely place MR. BARNES in the same class, for though his work does not professedly discuss the *general* subject, it yet renders it a service which few will hesitate to pronounce of the highest importance.

ISAIAH is confessedly the most illustrious and most interesting of the Hebrew prophets. It is true that David, the man after God's own heart, the exemplar of monarchs, the sweet singer of Israel, does strike his harp to some of the loftiest strains of inspiration—but they are rather devotional exercises for the closet and for the sanctuary, than, except occasionally, declarations of the fortunes of future generations. Jeremiah and Ezekiel delivered messages of the highest importance, but they related chiefly to the rebellious houses of Judah and Israel. But Isaiah 2500 ago seems to have stood upon an elevation from which he could survey not only all the earth as it then was, but as it will continue to be, amid all its fluctuations and changes to the end of time. Especially, however, does his position in regard to christianity, invest him with the highest interest. Some of the Fathers have called him the *fifth*

Evangelist, but in my opinion, it would have been even more appropriate to call him the *first*—for which of the New Testament writers has preached the Gospel more plainly than it is recorded in Isaiah, chap. LII—LIII?—To come, however to Mr. Barnes' work :

It consists of three handsome octavo volumes, embracing over 1500 pages of finely printed matter, and, as was to be expected from the author's well known ability, and from its extent, discusses, at considerable length, every point of importance connected with the subject. The INTRODUCTION is a series of valuable essays on *the life and times of ISAIAH*, the various *modes in which his writings have been divided*, and the *manner in which they are quoted* in the New Testament, *the character and nature of prophecy*, in general, *the poetical character of this prophet*, and an exhibition of *the various sources whence the writer has drawn his materials for this work*. In this we find very little to condemn, but a great deal to approve and admire. In some instances he is perhaps rather hasty in arriving at conclusions, and gives too much faith to Rabbinical stories—but this is by no means a common fault with him;—indeed he sometimes hesitates too much where, it seems to us, the inference might be made with perfect safety, and sometimes very candidly acknowledges that he does not know what the sense of the passage is—a modesty which it would have been well for the church and the cause of sacred literature if many of his predecessors had felt. But lest we should be thought to mean more than we do, we specify the only two points, in the Introduction, to which we wish these remarks to apply;—they are *the time and manner of Isaiah's death*, and *the respectability of the families of most of the prophets*. In regard to the first, no faith whatever can be placed in Hebrew tradition which must, from the very nature of the case, have been completely broken up by the Babylonish captivity, and by the Roman conquest under Titus. And as to the name of the father being known, it is no proof that he was a distinguished man, for, as every family kept a genealogical record, and these records seem to have been a favorite part of Jewish literature, the cases would be rare in which the name of the father was not known. But these are little things. We are very much pleased with his view of the nature of prophecy, particularly as presented in the following paragraph :

“The general idea of prophecy which is presented in these passages is that of a scene which is made to pass before the mind like a picture, or a landscape; where the mind contemplates a panoramic view of objects around it, or in the distance; where, as in a landscape, objects may appear to be grouped together, or lying near together, which may in fact be separated to a considerable distance.—The prophets described those objects which were presented to their mind as they *appeared* to them; or as they seemed to be drawn on the picture which was before them. They had, undoubtedly, an intelligent consciousness of what they were describing; they retained their distinct mental faculties; they were not mad, like the priestesses of Apollo; they had a clear view of the *vision*, and described it as it appeared to them. Emblems were often exhibited as to Daniel, and they described them as they came before them in succession, and in some instances, subsequently

were favored with a more full and particular explanation themselves. Let this idea be kept in mind that the prophets saw IN VISION; that probably the mode in which they contemplated objects was somewhat in the manner of a *landscape* as it passes before the mind; and much light and beauty will be cast on many of the prophecies which now seem to be obscure.”—p. 51.

Equally worthy of attention is what he says relative to the *laws of prophetic suggestion*, as he very properly terms them :

“Another peculiarity which may arise from the nature of prophecy as here presented, may have been that the mind of the prophet glanced readily, and rapidly from one object to another. By very slight associations or connexions, as they may now appear to us, the mind is carried from one object or event to another; and almost before we are aware of it, the prophet seems to be describing some event that has, as appears to us, scarcely any connexion with the one he had just been describing. We are astonished at the transition, and perhaps can by no means ascertain the *connexion* which has subsisted in view of the mind of the prophet, and which has led him to pass from one event to another. The mental association to us is lost or unseen, and we deem him abrupt, and speak of his rapid transitions, and of the difficulties involved in the doctrine of a double sense. * * * In looking over a landscape; in attempting to describe the objects as they lie in view of the eye; if that landscape were not seen by others for whom the description is made, the transitions would seem to be rapid, and the objects might seem to be described in great disorder. It would be difficult to tell why this object was described in connexion with that; or by what laws of association the one was suggested by the other. * * * The *laws of prophetic suggestion* may be equally slight; and we may not be able to trace them, because we have not the entire view or grouping which was presented to the mind of the prophet. We do not see the associations which in his view connected the one with the other. To him there may have been no double sense. He may have described objects singly as they appeared to him. But they may have lain near each other. They may have been so closely grouped that he could not separate them even in description. * * * This is not double sense: it is RAPID TRANSITION under the laws of PROPHEPIC SUGGESTION.”—pp. 52-54.

The most unsatisfactory part of this division of the work, in our view, is that which relates to *Hebrew poetry* in general. We cannot but be surprised that this part of the study of the Bible has made so little progress during the last half century. It really seems to stand now just where Lowth and Herder left it—in its infancy. We cannot agree with Bp. Lowth that “the laws of Hebrew versification are not only unknown, but also wholly undiscoverable.” But we have not here time, nor do we now feel prepared to enter into this discussion.

Our limits do not permit us to enter into a critical examination of the great body of this work—the commentary itself. We must, however, inform our readers that it consists of a thorough and clear *analysis of every chapter*; the *old English version*; a *new one* by the author himself; the *notes* which enter into an examination not only of the meaning of each prophecy, but also of every important word and phrase; together with *various maps and cuts* illustrative of the work. This summary will at once suggest that our author has here embodied a vast fund of matter of the highest importance for a correct understanding of this prophet. He has, in fact, not only brought his own powerful mind to the work, but has also laid most commentators, ancient and modern, under contribution to his object. His judicious use of the works of modern travellers is also worthy of all praise. His *new translation* we regard

as the most defective part of the performance. We have no hesitation in saying that it is upon this that he ought to have bestowed the greatest care. He regards the *old* translation as in many respects unsatisfactory. It was therefore his duty to contribute all that was in his power to its improvement. Nor does it require any argument to prove that, after all, the correct translation of the Bible is the commentator's most important work. For it is self-evident that all that can be desired would be gained if as the reader perused the book he at once understood its true import. How far this can be attained is a matter of great doubt. Perhaps it is impossible that those who live in times so long subsequent and under circumstances so entirely different from those of the sacred writers should at once understand them, without being fully aware of those circumstances. But the nearer we can arrive at this point the better. It is agreed on all hands that there are various, not to say numerous, passages of this as well as other sacred writers which are far from being properly rendered. It was therefore highly proper for Mr. Barnes to attempt to improve the translation. The greatest objection which we have to this translation is, that it is *not sufficiently simple in its language, and is sometimes rather stiff in its style*. As our limits do not permit us to extend this notice much further, we must content ourselves with endeavoring to illustrate our meaning by a single example. Mr. Barnes translates that sublime passage, Isaiah ix, 5, as follows :

For the greaves of those defended with greaves
 Are with a tumultuous noise ;
 And the garment [of the warrior] is rolled in blood !
 They shall be for burning,
 And the food of fire.

We very much doubt whether any reader acquainted with none but his mother tongue would understand one half of this. In order that the construction should be English, it ought to be something like this :

For the greaves of those armed in greaves
 Make a tumultuous noise ;
 And the garment [of the warrior] is rolled in blood !
 But they shall be burnt as fuel upon the fire.

But we do not like the translation of the passage at all, and greatly prefer that of either Eichhorn * or Hengstenberg, † the latter being in English nearly as follows :

For all greaves put on in the tumult of battle,
 All coats of mail that are dyed in blood,
 Shall be burnt, shall feed the fire.

* Als jeder zitternd in die Ruestung fuhr :
 In Blut ward jedes Nachtgewand gewaelzt,
 Und dann verbrannt als Feuernahrung.

† Denn alle Kriegesschuhe in Schlachtgetuemmel angethan, alle Kleider in Blut getaucht, werden verbrannt, eine Speise des Feuers werden.

In conclusion, we heartily commend this work to the christian public, not only to the theological student, but also to the general reader—to the private christian as well as to the minister of the gospel, for it is undoubtedly a valuable accession to Biblical literature.—We beg leave, however, to suggest that it might be greatly improved in two respects, first, in the typographical execution, which contains almost innumerable errors, and secondly, in its size, which might be greatly reduced, so that it would be much cheaper, and thus circulate much more extensively than it can in its present form.

DR. KURTZ ON BAPTISM.

ARGUMENTS, derived from Sacred Scripture and sound reason, exhibiting the necessity and advantages of INFANT BAPTISM; and proving sprinkling or affusion to be the most scriptural and appropriate mode of administering it; together with a number of essays on important subjects connected with baptism. By BENJAMIN KURTZ, D. D. Baltimore, Publication Rooms, No. 7, S. Liberty street. 1840. pp. 370.

This work is from the pen of a distinguished minister in the Lutheran church, once a successful pastor, and recently, the efficient Editor of the Lutheran Observer. It is divided into *three parts*. In the *first*, the author discusses, and attempts to prove, the validity of *Infant baptism*. After a preliminary chapter on baptism in general, and one on the church of God, he presents his views on the subject under the form of six arguments. To each of these arguments he has appended the objections, which the Antipædobaptists have made to it, together with his refutations. The arguments are arranged in the following order: 1st. Christ has commanded infant baptism. 2d. Baptism is the appointed token of church membership. 3d. Numerous passages in the sacred scriptures cannot be consistently explained, without admitting the right of infants to baptism. 4th. The ancient practice of family baptisms, which was continued in the apostolic age, affords very strong presumptive evidence on this subject. 5th. The uniform practice of the christian church, from the earliest period, down to the present time, affords an unanswerable argument in favor of infant baptism. 6th. The names applied in the New Testament to small children afford evidence of their baptism.

The *second part* discusses the benefits of baptism. These are represented to be, 1st. A sign of many truths and a seal of many blessings. 2d. Dedication of children to God by an appropriate rite of his own appointment. 3d. Instruction and supervision of the church and its pastor. 4th. It secures to infants the immediate

and especial blessings of the Savior. 5th. It renews the assurance to parents that God is their God, and the God of their seed after them. The *third part*, which occupies more than one half of the work appropriately belonging to the subject, discusses the mode of baptism in answer to the following queries: 1st. Does the New Testament furnish any proof that baptism was administered among the early christians by submersion? 2d. Is the *mode* of baptism essential and could it be conclusively shown that either mode constituted the primitive practice? 3d. Is the mode by affusion decidedly more scriptural, appropriate and edifying than that by submersion? We need hardly say, that the author answers the last query decidedly in the affirmative, and enters into a lengthened argument in support of it. On the general subject of baptism, both as to the mode and subjects, we can anticipate very little that is new. The discussion has been carried on for such a length of time, and conducted on both sides by men of such ability, that writers, at the present time, have little else to aim at, than a collection of facts and arguments, and an arrangement the most logical and forcible. The author has, as was to be expected, presented us with a very respectable volume, calculated to do good; and, in its general features, well adapted to the class of the community for which it is designed. It will reach portions of the community, amongst whom, errorists on this subject have been scattering fire-brands and death, who, from peculiar circumstances, are not likely to be reached by other works of a similar character.

We entirely concur with the author in the opinion, that the children of believing parents are *ipso facto* members of the church; and, that to carry out the legitimate object of the establishment of the church, they should be subjected to the instruction, supervision and also the discipline of the church. When they arrive at the years of maturity, they should be required to make a public profession of their faith in their own persons, in default of which they should be treated as those who disregard the rules and order of the church. We differ from him, however, very much in his idea of the church. We would be sorry to introduce the idea of "*the church of God at large.*" This country and every nominally christian country abounds with the members of this church. Indeed we might find excellent specimens of this church amongst the Mohammedans. They are gentlemen *at large*, entertaining the most profound respect for christianity and bowing with the most polished deference to the bible, but refusing to submit to the claims of divine truth. The church of God can only be regarded as *invisible*, composed of all those who are truly regenerated;—and *visible*, constituted of all those who are united in church membership with the different evangelical denominations. The author on page 21, remarks, "When we say that baptism is a formal token of membership in the church of God, we do not mean, that a baptized person is necessarily a member of the *invisible* church, or

of the Lutheran church, but of the church of God in its most enlarged acceptation." Now if a person be not a member of the invisible church, i. e. if he be not regenerated and if he belong to no particular branch of the christian church, regenerated or not, may I ask to what sort of christianity he belongs? Might we not with equal propriety baptise a Pagan or Mohammedan, who professes an historical faith in the truths of christianity, and then permit him to run loose in "the church of God at large?" The benefits, which the author ascribes to baptism, which we believe are numerous and great, could not be enjoyed by such a person. How could he come under "*the special instruction and supervision of the church and pastor,*" seeing he belongs only to the church at large? How could baptism be a seal to him of "numerous and inestimable blessings," seeing he is unregenerated? We think the tendency of the author's views on this subject to be dangerous, and would respectfully suggest the modification or omission of that chapter in the next edition.

We object to the author's fourth benefit of baptism, viz: "Baptism secures to infants the *immediate* and *especial blessing* of the Savior." We deny that any one knows or can know this. The author does not show it, neither does he attempt to define the nature or measure of the blessing. He attempts a kind of inferential proof from the imposition of the Savior's hands upon little children. His argument from the laying on of hands, Heb. 6-2, is altogether irrelevant as he will see by consulting Stewart or McKnight, or any critical commentary in loco. Besides, if baptism be a "seal of numerous and inestimable blessings," it can only be of future blessings. For the seal is an evidence that a promise or obligation will be fulfilled. Now if the blessing be *immediate* what need of a seal? That God *may* bless infants in a peculiar manner, when presented to him in baptism, no one can deny—that he does so, no one can prove. If he blesses the children at baptism for the faith of parents, then faith is equally exercised in other things. If for obedience in this particular, they obey in others. If there is efficacy in the water, and words, as some have supposed, then it is a duty to go into all lands and apply them to all people.

We had intended to make some remarks upon the Jewish church in its connexion with this subject, as also several other topics, but must close for want of space.

In conclusion, we recommend the work to the church at large and our own communion, in particular, as containing much useful information, in general clearly and forcibly expressed.

THE DRUZES of Mount Lebanon, have a religion peculiar to themselves, though they have usually passed for Mohammedans. For about five or six years past, they seem to have been convinced that they must change their religion, and so have chosen the American mission at Beyrout as their instructors. In the autumn of 1835, they made a great rush upon the mission, requesting baptism, offering abundant promises, and some of them proposing to pledge all their property, that they would never apostatize. It was then supposed that they were generally influenced by an indefinite hope of some temporal advantage, to be derived from American protection; though even then some appeared to be sincere inquirers after truth. But they have long since been made to understand, that the mission can promise them no protection, or any other temporal advantage, and that they can receive its religion only at the hazard of losing all they possess, and perhaps their lives; for the course which the Egyptian government would pursue with them can only be conjectured. Papal missionaries have been constantly at work among them, using their utmost efforts by persuasions, bribes and threats. Their bribes prevailed with the inhabitants of one small hamlet. The threats have had more influence; for the Emir Beshir, in whose dominions they live, is a Maronite,—a Roman Catholic; but even threats have only retarded their movements. Notwithstanding all opposing influences, their attachment to the mission has been steadily growing more constant, decided and universal. The missionaries have frequently spent portions of the hot season in their mountain villages, preaching the gospel and teaching schools; and many of their principal men have resided for weeks at a time at Beyrout, to receive Christian instruction. A number of them have become members of the mission church.—Letters just received state that the work still goes on. The whole Druze population, of about 70,000, seems to be asking to be taken under the care of the mission. Some of the soldiers of Ibrahim Pasha have seized their sacred books, which were formerly concealed from all but the “Akkal,” the initiated few, so that now the secrets of their religion are known, and can be made a subject of discussion. Indeed, they have been discussed, with the religious chiefs of the sect, without offence; and it would seem that those chiefs, whose example would at once be followed by all who still waver, are desirous of Christian instruction. The mission is urgently called upon to furnish ministers and school teachers for 70,000 inhabitants of Mount Lebanon! If the Egyptian government continues its present liberal policy, the whole Druze nation is as fairly open to missionary labors, as were the Sandwich Islands when the first missionaries arrived there; and the influence of their conversion upon the world must be far more important. It is impossible to account for their sturdy and persevering rejection of popery and attachment to the American mission, from any known

worldly motives. It looks like a special interposition of Providence for their salvation.—*N. Y. Obs.*

THE NESTORIANS.—Dr. Grant has safely visited the independent Nestorians in the Koordish mountains. He undertook this journey at the request of their patriarch, Mar Shimon. Messrs. Grant and Homes went from Constantinople to the convent near Mardin, whence they had to flee in disguise in consequence of all the country being infested by bands of marauders. Mr. Homes returned, but Dr. Grant proceeded to Mosul, near the site of the ancient Nineveh. From this he seems to have followed nearly the course of Xenophon in his famous "Retreat of the ten thousand." The country was so rough as to be passable only on foot. But he finally reached Joolamerk where he was received with open arms by Mar Shimon, the chiefs and the people. The population of these mountains is considerable, and perfectly independent. They pay no tribute—no Turkish scimitar allrights them. They are anxious for instruction, and it is to be hoped that arrangements will be made without delay for restoring to them that gospel of which they were once the most active heralds, when their missions stretched from Cyprus to Peking, and from Cape Comorin to Siberia.

LITERARY AND SCIENTIFIC INTELLIGENCE.

THE ANTARCTIC PROBLEM SOLVED.—That part of the ocean included between 97° and 154° east, and south of 64° has heretofore, so far as we can learn, been untraversed by any navigator, though Capt. Cook went near to 70° of latitude, west of 60° east longitude. *The United States' Exploring Expedition* has pushed discovery still further in this direction. On the 19th of January of the present year (1840) land was seen in latitude 64°, 20' south, 97°, 45' east longitude, and examined by Capt. Wilkes in the ship *Vincennes* from 154°, 18' to 97°, 45' east, being a distance of about seventeen hundred miles. The navigation was very dangerous as they kept near to land, were often in shallow soundings, and constantly surrounded by ice islands. Two French ships are said to have made land in the same region, and, by a remarkable coincidence, upon the same day. It is doubtful whether these regions will ever have any commercial value, but it is of the highest importance to science that every part of the earth should be fully explored.

WILKINSON'S CYLINDRICAL ROTARY PRINTING PRESS.—Two forms are worked at the same operation but not on the same sheet, as is often done by the common press. The first side having received the impression, the sheet is instantly transferred to the other form where the inside impression is given simultaneously with the working of the first side of another sheet. But the sheets are not of the ordinary form—they are in pieces many yards long, wound on a roller from which they pass through the press and are then received on another roller. The operation is perfect; the register cannot vary an hundredth part of an inch in working ten thousand copies, or any other number, and the rolls are at once divided into sheets of exact and uniform dimensions. The machine is perfectly simple. The power of one man turns off 1500 imperial sheets per hour, printed on both sides. Two forms may, it is said, be made up, and transferred to the press, and five hundred sheets worked on both sides in the time it would take to make up and lock up *one* form and get it in readiness to work on a common press.

ANTIQUITIES OF AMERICA.—Messrs. Stephens and Catherwood have made many important discoveries in Central America, near Quirigua. Colossal statues, obelisks and altars covered with inscriptions of a hieroglyphical characters are mentioned as a part of the evidences of early civilization and power, among the aborigines of this continent.

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Christian Union.

3. Closely connected with the duty of hearty co-operation in every good work, is this,—*that different denominations must not designedly interfere with each others operations.* This, perhaps, is one of the most prolific sources of the existing alienation of the different branches of the church. We see its baneful effects almost every day. One denomination builds a church in a village containing five hundred inhabitants, or in some country district.—Another is stirred up by *this* circumstance, and not by zeal for the interests of religion, to do the same thing. Neither party can now sustain a minister of the gospel, whereas if the first had not been interfered with there were abundant materials out of which an efficient church might have been gathered. But in addition to this, every little accession of members or of contributions becomes an object of importance to these weak and starving congregations. Each looks with an evil eye upon every addition to the other; this soon leads to mutual misunderstanding; to the vaunting of advantages, in various trifles, whether sectarian connection, or superiority of pastoral ability, or greater respectability of members; until at last the very form of brotherly love disappears,—religion droops and dies,—and the scoffer and infidel hold up religion itself as the source of these shameful scenes. How much more consistent with the spirit of the gospel would it not be for all, who wish the broken down walls of Zion to be built up in such places, to harmonize in the support of any one who is faithfully laboring for the spiritual good of society? What though the preacher does sometimes say *sibboleth* instead of *shibboleth*, he can still distinctly utter the name of Jesus, and that ought to be a talisman to open to him the heart of every fellow-disciple. Further, let the fear of losing members and the desire of making proselytes, once be banished from the churches, and they will assist each other without any fear. The love of making proselytes from sister churches is a most suspicious trait in any man or body of men claiming to be christian. It generally indicates that something is wrong in those who operate with such intentions, and always reminds one of that fearful denunciation of the Savior—“*Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves.*” Let there, then, be no thwarting of each others’ plans by the existing christian denominations, let it be understood that, wherever it is practicable, they are ready to do

each other service and advance each others' interests. In this there need be no compromise of principle. They may all proclaim the truth upon every point of the christian system—they may endeavor to influence each others' views of doctrines and practices—but all this is to be done in love. And when it is thus done, we may rest assured that it will be much more effectual than under any other circumstances. Indeed it is not to be expected that as long as one party regards the other as its enemy, it should adopt its views even if they are manifestly right and scriptural.—The state of alienation and excitement in which they exist prevents them from giving any thing like a candid examination of the truths which may be maintained by one another. Let good will, however, prevail in place of suspicion, prejudice, and hatred, and truth may be expected to exert its native energy and to appear alike to all parties: The christian world will then examine disputed points dispassionately, will look fairly at the operation of the various schemes of church government, &c., which are practised by each other, being neither afraid nor ashamed, to learn from those whom they consider their friends—and thus will the way be speedily prepared for their entire assimilation or perfect union.

4. *Let every church determine for itself what are the indispensable points of christian faith and practice, and acknowledge as worthy members of Christ all who agree with them therein.* We take it for granted, that every one professing to be a christian receives the *Bible* as a divine revelation, and is ready to acknowledge all the teachings of the *Bible* as perfectly true;—in other words, what has sometimes been called the fundamental principle of Protestantism, is a doctrine to which all christians are ready to subscribe, viz: the *Bible* is an infallible rule of faith and practice. But the experience of nineteen centuries has taught us, that the best and most enlightened men will differ in their views of the meaning of many things contained in the *Bible*. Indeed we find the Apostles themselves differing upon very important subjects. Paul and Barnabas took such different views of men and measures that they could not agree to carry on their missionary operations together. Paul and Peter came to an open rupture, or at least the former sharply reprov'd the latter for what he regarded as an unjustifiable course of policy. It is also well known that the Jewish and Gentile churches had entirely different views of duty in regard to the law of Moses, which the former observed whilst the latter did not. Perhaps no matter has ever agitated the christian world more than did this question relative to the ceremonial law. And yet how was it settled? By declaring that the Gentiles must observe the law, or the Jews forsake it? Neither. A synod composed of Apostles and disciples who had been instructed by Jesus himself, did not pretend to establish uniformity. Their decree contained these remarkable words: "*For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than*

these necessary things." They might observe the law or not, as they pleased, and the Jews had the same liberty granted them.

We do not intend by this to deny that definite requisitions of orthodoxy are to be made by professors of christianity. They were made in the beginning, and the very nature of the case requires that they should still be made. Men cannot become followers of Christ unless they *believe* in him. But what are they to believe? How absurd to require them to believe without proposing *distinct objects of belief*. The Jews were required to believe in Jesus as the Messiah, the promised Savior of the nation, that seed of Abraham in whom all the nations of the earth were to be blessed. They were therefore, in the very nature of the case, to submit to his teachings and government. And his followers must all do substantially the same thing. It is true the rest of the world could not then nor can they now have precisely the same views of the Messiah as the Jews, but they can receive Christ as the only mediator between God and man, God manifest in the flesh, the only Savior of mankind. That his instructions are to be received implicitly is an inevitable consequence of such faith. Now nothing would be easier than to show that upon all the vital points of christianity the great body of the christian world agree. What is it that distinguishes a Romanist from a member of the Greek church? Subjection to the Pope or to the Patriarch. But they both agree that Christ is the great head to whom both Pope and Patriarch, clergy and laity, must be subject. Why cannot the Greeks and Nestorians unite? The former call Mary the mother of God, but the latter will not. Neither church, however, denies that Jesus was born of the virgin Mary, or that he is God manifest in the flesh. Could not Protestants and Nestorians unite? Why the church of England has already acknowledged the genuine christian character of the Nestorian churches on the coast of Malabar, and the missionaries of the American Board representing the great mass of the Congregational and Presbyterian churches of this country are anxious to co-operate with the Nestorians of Persia and Khoordistan in the edification of their people and the revival of their church. Will our Episcopal and Congregational and Presbyterian brethren say that they differ more from the rest of the Protestant world than they do from the Nestorians? We know that they will be far from uttering such an absurdity. We differ in regard to Episcopacy, but we agree that there are to be bishops in the church for the purpose of overseeing and ruling its affairs. Some of us deny and others receive what are technically termed the doctrines of election and reprobation, yet we all admit that God both elected his own people before the world began, and that he from all eternity foreknew that there would be reprobates who should be banished from his presence for ever and ever. And so we might go over the whole catalogue of sects and show wherein they approximate to each other, and that whilst they disagree upon a few

subjects, they coincide in their views of nine out of ten propositions that might be drawn from any chapter of the Bible. And these points upon which they agree are the vital principles of our religion. How then can they refuse to acknowledge each other as brethren and to extend to each other the right hand of christian fellowship? Can they deny that those who reject the points wherein they differ are the sincere followers of Christ, and if not how can they exclude them from their communion? Let then, as we have suggested above, every church agree upon these essential points, and ask applicants for admission whether they assent to them. That nearly every denomination, which would deliberately examine this matter, would agree upon the same points we have but little doubt. Relative to communion upon these terms we quote with a great deal of pleasure the following judicious remarks from Dr. S. S. Schmucker's "Appeal," pp. 84-87:

"Free *sacramental* communion may be already said to exist between the churches. For by it is not intended, that the members of any branch of the Protestant church should forsake the sacramental ordinance of the house in which they stately worship. This could be productive only of confusion, and eventually would create discord instead of union. And, the writer supposes that throughout the whole of this plan there is nothing which ought to create disturbance or unsettle the affairs of individual congregations or christians. But when members of one church are present at a sacramental celebration in another, a public invitation to members of sister churches in good standing, ought always to be given, as it happily is in most churches, and ought to be as it now generally is, accepted.—Christians should regard themselves as members of the church universal as well as of any particular denomination. Hence when removing to any particular places, although they naturally and properly connect themselves with their own denomination if there be a church of the kind in the place; yet if there be not they ought to connect themselves with any other christian church which comes nearest to their views of truth and duty, and in which they could receive and communicate the greatest amount of good. How melancholy is it that persons, professing to be christians, living in villages where there is not and cannot be a church of their denomination, remain ten or twenty years, and often for life unconnected with the disciples of the same Redeemer around them on account of difference on minor points of diversity."

5. *Let sectarian names be abolished as speedily as possible.* That this cause perhaps more than all others tends to foster divisions in the church of Christ there cannot be the least doubt.—Names are the watchwords of parties, and just as in war friends could not be distinguished half the time from foes without the watchword, so in the christian church one half of the causes of war would be done away if names were dropped. These sectarian names have no authority whatever from the New Testament, but are, on the contrary, opposed to both its letter and its spirit.—Look there, and you will look in vain for any of the denominational names which now every where prevail. Christians are there called "the brethren," "the disciples," not Papists or Protestants. Churches are called by the name of the place where they existed, as the church of Jerusalem, of Antioch, or of Corinth, not the Presbyterian, or Lutheran, Wesleyan or Baptist. Above all they were expressly forbidden to take the names of individuals. Thus you see nothing of Peterans, Paulinians or Jacobites. On the

contrary, when such a spirit appeared, one who was implicated re-
proved it in the following manner: "For ye are still carnal. For
where envy and strife and divisions are among you, are ye not
carnal, and do ye not walk according to man? For when one
says I am of Paul: and another I am of Apollos: are ye not car-
nal? Who then is Paul, or who Apollos? servants through whom
ye believed, and as the Lord gave to each one." 1 Cor. III, 3-5.
And in the same spirit is that saying of the noble hearted Luther:
"*I beg that men would abstain from using my name, and would
CALL THEMSELVES NOT LUTHERANS, BUT CHRISTIANS. What is
Luther? My doctrine is not mine, neither was I crucified for any
one. Paul would not suffer christians to be called after him or
Peter, but after Christ, (1 Cor. III, 4-5.) Why should it happen
to me, poor, corruptible food of worms, that the disciples of Christ
should be called after my abominable name? Be it not so, be-
loved friends, but let us extirpate party names, and be called
christians; for it is the doctrine of Christ which we teach.*"

(To be continued.)

EXEGETICAL TRADITION.

FROM THE GERMAN OF DR. FR. LUECKE.

5.

A short history and critique of the practice up to the present
time, will be the best aid in establishing my theoretical remarks
upon the right use of exegetical tradition.

The progressive developement of every science is conditioned
upon the reciprocal influence of the creative and receptive powers.
The all essential division of history into epochs and periods is based
upon this, that at one time the creative genius, at another the talent
of exhibiting the creations of genius and establishing them in their
details, and appropriating them, appears with predominating power.
When the former is the case an *epoch* is formed; but when the
latter, the newly arisen life of the epoch developes itself in the
quiet progress of the *period*.

As the creative genius of the epoch in full freedom and origin-
ality rejects established authorities, breaks through the stream of
tradition and appears to destroy the communion of ancient and
modern times; so the power of the period aims above all at col-
lecting the productions of the power of genius, arranging, sifting,
comparing them critically with the results of earlier periods, and
full of reverence for authority and tradition desires once more to
establish the communion of the present with the past. If the one
power tears itself entirely loose from the other, the regular progress
of history is interrupted. Does genius destroy all historical connec-
tion and continuity, there arise the so-called freaks of genius; the

liberty of genius becomes its licentiousness, and the power that should create, destroys. But if the receptive power ceases to feel any pleasure in the creative and becomes inimical to genius, its pauses become retrograde movements, and the life of science entirely expires beneath the tyranny of lazy devotion to authority.— Truly human history is as little to be thought of without epochs as without periods. The brightest moments in the history of every science are the culminating points of the periods, where the creative genius comes into a relative equilibrium with the receptive talent and the power of authority, and the pure gain of the powers which are active in every epoch and period is brought clearly to light.

If we make an application of what has just been said to the history of scriptural criticism, the following is the result:

First, that exegetical tradition and its use in the history of the developement of exegetical art and science is at all times necessary.

Second, that, as in the epochs, the use of tradition recedes before the power of exegetical genius, and appears entirely to expire, so in the periods, to which the elaboration of tradition pre-eminently belongs, the power of genius gradually decays and vanishes.

Third, that when at the culminating point of the period, the pure gain of exegetical genius and of the critical and arranging talent has appeared, the life of science and art gradually dies out, until new powers of genius again revive it.

The Evangelical church which secures the freest action of the mind in every department of theology, presents us with a continual change and recurrence from epoch to period in the history of exegesis. The Roman church, to which the free ascent and descent of the creative and receptive powers in the investigation of the scriptures appeared too dangerous for the security of its dogmatic and hierarchical system, has, whilst unjustifiably restraining the free action of genius, by means of the decrees of the council of Trent, terminated all scientific life in the use of exegetical tradition, destroyed the equilibrium, and made out of the history of her exegesis a period without an epoch.

6.

Were we to determine more accurately the epochs and periods in the history of Protestant exegesis, we should assume the *four* following:

The *first* epoch is the Reformation itself, the creatress of the Protestant principle of exegesis. Accordingly all the following epochs are only the genial developement moments of the fulness of exegetical life which arose at that fundamental epoch. The period of this epoch closes somewhere about the commencement of the 17th century. The *second* epoch is at the breaking forth of Arminian exegesis, the fundamental character of which as freeing

the grammatical and historical element from all dogmatic and ecclesiastical compulsion spoke out most clearly in Hugo Grotius. When in the periodical developement of this epoch the judicious popular form of grammatical and historical exposition at last too carefully avoided every religious and speculative exposition however free from danger, and rejected the supplementary element of these theological powers, there was thus in contradiction thereto formed, at the end of the 17th and beginning of the 18th century, through the impulse of the Cocceain and Spenerian principle, to which the speculative element of the Cartesian and Wolfian school served as a complement, the *third* epoch, whose periodical course, as was in the nature of the case, was of but short continuance. Already in the middle of the eighteenth century the *fourth* epoch came in, and we are now in the midst of its period. The fundamental element of all exposition, the grammatical and historical, so neglected in the third period, was elevated by Ernesti and Semler, to new glory, and through the liveliest contest with the most varied subjects of the religious and speculative element in the German church, involved in a process of purification and assimilation the issue of which is not yet apparent.

How then was exegetical tradition used and elaborated during these interesting periods?

The creators of Protestant exegesis were all trained in the school of exegetical tradition. With feelings full of gratitude for the advantage thus received they neither could nor dared tear themselves entirely loose from it. But their eminent genius which was always furnished with a rich gift of critical talent, even whilst they were learning in that school, began to distinguish the copy from the original, the master from the scholar, and to select only those which were richest in instruction. It was only the tradition of the more ancient Greek and Latin churches, only the grammatical and historical expositors that they used and valued among the Fathers. Beneath the hands of such powerful and in part bold men of genius as Erasmus, Luther and Zwingli were, exegetical tradition, subjected to historical and hermeneutic criticism, necessarily lost its established and legislative power. But however fresh, free or new, their exposition was, still their historical sense did not allow them in a fanatical manner, to despise and nullify the connecting power of exegetical tradition. * * * *

How happily the Reformers pursued in this respect the true middle course, is shown by the double opposition between their practice and that of the Romanists on the one hand and the Socinians on the other. For whilst the expositors of the Romish church in an anti-reformational spirit established anew the authority of exegetical tradition, the hyper-reforming, or pseudo-reforming sect of the Socinians, out of false genius, rejected all historical connection of exegetical genius. Among the Socinian expositors, who employed themselves, at the epoch of the foundation of the sect, in

justifying their departures from orthodox views upon exegetical principles, some distinguish themselves very favorably by their learning and genius. Their popular, rational mode of exposition has led to some correct results. But how much their exegetical genius was wanting in solid training and real tact, and their learning in internal historic connection, is seen most clearly when we compare the expositions of the same passages by Servetus, Socinus and Crell, with those of Erasmus, Luther and Zwingli. * * *

But to return to the history of exegetical practice in the Evangelical church at the period of the Reformation: after the first creative moments of Protestant exegesis had passed, the fondness for tradition increased. The *gifts of interpretation and discrimination* gradually gained in the church a preponderance over the *gifts of prophesying and of tongues*. † A modern Protestant tradition was formed in connection with ancient tradition. Such men as Bucer, Brenz, Camerarius, Beza and others, who stood next to the Reformers in genius, began to collect, test, confirm, and digest the new expositions of their masters, and to compare them with the results of earlier periods. The activity of the critical and arranging talent which was still possessed of considerable genius, gradually conducted past the culminating point of the period, where the pure gain of previous investigations was more plainly manifest. In this respect Theodore Beza is especially important. Possessed of almost as much genius as learning, so that Richard Simon amid all the blame that he lays upon him, gives him the first rank among the Protestant expositors of these times, he has the great merit not only of having corrected the mistakes of Erasmus, who often read with a hasty eye, in the citation of the ancient expositors, but of likewise having increased the mass of exegetical tradition by the appropriate employment of ancient versions and the dogmatic and ethical tradition of the church, and also of having united the modern Protestant tradition after Erasmus with the ancient. * * *

After the last distinguished genius of the Reformation had disappeared with Beza, exegetical tradition obtained such a preponderance, especially in the Lutheran church, and its usage had so many corruptions, that there was very little wanting of the hermeneutic power of tradition, which the Reformers had rejected, being entirely reinstated. For scarcely had Melancthon pillowed his weary head in the grave, scarcely had Flacius found rest and repose in death alone, not from his learned exegetical and historical labors which were a recreation to him, but from his dogmatic contests:—when it appeared as though all exegetical talent had vanished and been banished from the Lutheran church. Until the close of the period we see the expositors busy with nothing but collecting and repeating the existing expositions, and, at least in

* χαρισματα ερμηνειας & διακρισεως.

† χαρισματα προφητειας & γλωσσων.

dogmatic controversies, establishing the authority of their orthodox originators. * * * *

It was otherwise and better in the Reformed church. Here, especially among the French congregations and theologians, in and around France, the genuine Protestant spirit of scriptural investigation, although it had here and there become somewhat bigoted, still, on the whole, continued with very little injury until the beginning of the 17th century. The tuition of Beza, whose commentary was extensively used, incessantly awaked the exegetical talents which still existed in the church, and transferred them into the school of historical and critical learning. Even at the present day we justly esteem the exegetical labors of John Drusius, Amama, Camero, Louis Capellus, de Dieu, Amyraldus, Frederick Spanheim, and others, all of whom, with either more or less of the ability of genius, whilst they collected and critically investigated the previous expositions of ancient and modern times, knew how to add to the old that which was new and better, and thus to make the proper use of exegetical tradition. They have not made any material improvements in the form and method of this usage; the most of them, like Beza, were fragmentary and partial, but that they elaborated tradition with historical criticism and the genuine life of the exegetic talent, must be so much the more reckoned to their credit, as the genuine Protestant spirit of scriptural investigation already began in their church, also, here and there to sink beneath the restraints of ecclesiastical dogmatics.

Whilst these men were still active, the new exegetical genius of the Arminians made its appearance. The greater freedom of the Remonstrants from all the bonds of ecclesiastical and dogmatical authority, the rich stream of exegetical genius, as possessed by Grotius and Episcopius, and even by the later Clericus, for a long time kept off to some extent in the party and in those who felt their influence in the larger church, the devotion to exegetical tradition; but that the highest genius itself sought this instructive classical school of talent is shown by the commentary of Hugo Grotius, who enriched the treasures of tradition, purified it by criticism, and greatly improved the method of its elaboration by freeing the principles of interpretation from all false objections and party views. In the orthodox church of Holland, against whose *Dortish dulness* * the Arminians directly protested, after the removal of the rich talents of that party, exegetical ability continued to decline more and more every day, and the most spiritless interpretation according to usage began to prevail. But the irresistible influence of Arminian genius awoke in the German Lutheran, as also in the English church, the slumbering exegetical talent, and the use and elaboration of exegetical tradition received a new life and new direction. Among the Lutherans, Abraham Calovius

* Stoliditas Dortracaena.

deserves great praise. His *BIBLIA ILLUSTRATA* (Bible illustrated) is still very useful. The principal productions of the English church were the *CRITICI SACRI*, and Pool's still more valuable *SYNOPSIS*. Neither must we overlook what was effected by those who labored in Patristical literature, by the promoters of Rabbinical learning, and by those who in smaller works made contributions to the perfecting of exegetical libraries which at this time became popular.

The commendable, though, it must be admitted, not always, or rather, at the close of this period, rarely able industry of the collectors and arrangers of exegetical tradition was for sometime interrupted by the new and wonderful spirit of Cocceian and Pietistic exegesis. Coccejus despised exegetical tradition and its training altogether; the first of his enthusiastic disciples did the same; the poetic license of these expositors with hardy daring rent the grievous yoke of traditional exegesis. The Pietists too threw off the reins of exegetical tradition; merely grammatical and historical exposition, whose productions had heretofore very properly almost exclusively given direction to the exegetical tradition of the Protestants, was just as much opposed to those who were rich in feeling and fond of emphasis as to the poetical Cocceians. The clear-headed expositors among the Cartesian theologians of Holland, and the formal Wolfians of Germany were indeed less disinclined to grammatical and historical exposition; but still they were not disposed for a suitable elaboration of exegetical tradition. The prevalence of such principles of exegesis has not generally been favorable either to historical industry or historical criticism, which are every way calculated to promote the progress of exegetical tradition.

(To be continued.)

EARLY LITERATURE OF THE GERMANS

AGE OF THE MASTER-SINGERS.

WHILE, during the Interregnum, rival princes were urging their conflicting claims at the head of armies, and knights and nobles were sweeping over mountains and plains, with their predatory bands, the arts and pursuits of peace could thrive and flourish only within the walls of cities, and in these they have lived and prospered ever since. Those times of unrestrained license and lawless violence, when "our might makes our right," was the motto of the powerful and rapacious, compelled the friends of order and repose to secure the privileges which they valued, by the adoption of regulations and institutions of more than ordinary au-

thority and rigor. Thus, in all the principal cities, persons following the same profession or trade, established professional associations, formed themselves into guilds or fraternities, and imposed upon themselves laws which had been prepared with the most solicitous accuracy, and were regarded as inviolable. And they certainly were, by no means, a dead letter. They were observed with the most scrupulous care, and enforced with the utmost severity. For so odious had the lawlessness which then prevailed, become, that the brethren of the guilds would not allow, even the least appearance of it, in any of their associates. But not only mechanical occupations or actual trades were brought under these constraints, but even the votaries of the liberal or fine arts were made to submit to them. And this, therefore, was the case also with poetry. We are told by the chroniclers of those times that the honest and peaceable citizens of the towns, and particularly of the Imperial or free cities, were wont to amuse and enjoy themselves, of the long winter evenings, in reading the poems and poetical narratives of the Minne-singers. This tempted them to try themselves at rhyming. Very soon those who had, or thought they had, poetic talent, were led to imitate the Minne-singers, and, besides carrying on their trades, to set, with wonderful industry, about writing poetry, or at least about expressing their thoughts and feelings in jingling rhyme.

As soon as a few of these versifiers, of these artificers of rhymes, had become aware of each other's gifts and labors, and had communicated to each other their respective productions, the next and most natural step, in those times of associated effort was, that they formed themselves into a regular guild, or fraternity for the manufacture of poetry. They regarded the Minne-singers as their precursors, and the co-partners of their fraternity. Subsequently they specified twelve of the earlier poets, who had distinguished themselves in the war on the Wartburg, and who bore the title of the twelve masters, as the founders of their association. Thus they invested their poetic fraternity with the dignity of antiquity, by carrying the origin of it as far back as the times of the emperor Otho the great. We have not the means of ascertaining what authority they had for this; but it is, at all events, an historical fact, that the emperor Charles IV, gave them a charter and a coat of arms. And thus they were, at once, incorporated as authorized and accredited poets, and privileged to manufacture and circulate in the community as much poetry as they pleased.

Although they recognized the poets of the golden age of the Minne-song as the patterns whom they imitated, this imitation extended rather, as might indeed be expected, to the external form, than to the purport and spirit of their chosen examples. And, indeed, it was the form, the quantity of feet, and the rhyme, which they regarded as the real essence of poetry. Of the difference between a poetic and prosaic thought and expression, they scarcely

had any conception. They were plain, matter-of-fact men, engaged in the simplest pursuits and the most ordinary employments of practical life: what culture they had was purely practical: to them the higher regions of poetry, and the hidden mines, whence genius derives its priceless metal and its sparkling gems, was a perfect *terra incognita*. In their estimation, the subordinate excellence of freedom from outward blemish was the highest attainment and evidence of poetic talent. Their simple minds and homely taste could neither appreciate nor duly relish, either the fervor of the Minne-songs, or the ambitious flight of the great romantic poems of the preceding centuries. Their efforts in lyric poetry were confined to spiritual songs or hymns, and their epics were metrical and rhymed versions of scriptural narratives: and, influenced by their sober and practical views of life, they loved pre-eminently the didactic poem, and sought to excel in its composition. High aims these, and pursuits worthy of honest and serious men: and while, therefore, we deny the Master-singers the merit of having penetrated into the grottoes and bowers of the Muses, we cannot but respect and admire the industry and earnestness with which they improved such talents as they had, by setting forth, in their humble strains, the high esteem in which they held the gravest concerns of human life.

In respect of the outward form or structure of their poems, in their choice of prosodical metre and in the arrangement of stanzas, they strove to adhere rigidly to the manner of their predecessors. They deduced, from the poems of the Minne-singers, a number of rules, which were adopted and enforced as inviolable articles of consociation. This digest or code was called the *Tabulatur*.—This, in its complete form, was not the work of a day, but was, at different times, enriched by the inventiveness of ingenious members of the fraternity. According to the *Tabulatur* every poem, called *Bar*, consisted of certain parts or divisions, styled *Gesätze*, the number of which was optional: but each *Gesätze* was composed of two parts, denominated *Stossen*, *Strophe* and *Antistrophe*, which could be sung upon one tune: after each *Gesätze* followed an intermediate verse of a different metre and requiring another tune: and the whole closed with a single strophe, following the tune of the preceding *Gesätz*. They further strictly required that, in these poems, there should be a suitable alternation of feminine (sounding or ringing) rhymes, and masculine or blunt rhymes.—But the occasional employment of single lines without rhyme, particularly at the end of the poem, was not only allowed, but regarded as elegant. For the rigid preservation of the purity of language and prosody, the fraternity had a long list of defects, of which we generally find thirty-two mentioned, which all had their appropriate names, and to which the severest penalties were annexed. To specify some of these might be entertaining, but would lead us too far out of the way. The curious reader is referred to

Heinsius, from whom many of the facts connected with our subject are derived.

Every production of the Master-singers was intended, and therefore made to be sung: and the member who contrived some new metre, composed at the same time, a new tune adapted to it.— Each distinct species of metre was called a “*Weise*,” or tone, under which title the tune was comprehended: but the different *Weisen*, of which they had a great number and variety, some consisting of strophes or stanzas of thirty or more lines, were further designated by particular, we cannot say appropriate, names. They seem to have been invented by wanton caprice, without reference to any discoverable meaning, and most of them were perfectly ludicrous. Such are the *Spitzige Pfeilweis*, *die gelbe Lilienweis*, *die schwarze Dintenweis*, and others. The fraternity had certain directors or moderators, called *Merker*, i. e. mark-men, because their business was to watch for and to mark the defects of the poems recited, and the mistakes made in singing them, and to announce and exact the fines annexed to them.

Like other guilds, the Master-singers held assemblies or meetings of the fraternity, for which purpose they had their own halls, called *Zechen*. They also held public meetings for singing, or singing-schools in the churches, usually on the afternoons of Sundays and festival days. All the members of the guild were imperatively required to be present at these meetings. They were opened with what was called the *Freisingen*, i. e. the free-singing in which any one, though not connected with the fraternity, was permitted to take a part. In this part of the exercises there was more freedom in the choice of subjects than the regular members of the guild enjoyed, but there was neither praise nor censure expressed; no prizes were bestowed, nor penalties imposed. After this commenced the more important exercise, called the *Haupt-singen*, or the chief-singing, which was quite a serious affair. In this none but matriculated Master-singers were permitted to engage: they were strictly confined to subjects taken from the scriptures, and subject to the judgment of the markmen. These important personages had a stage erected at the altar, on which they sat, around a table, which was concealed by a curtain. This place was called “*Das Gernerke*,” which may be rendered “the marking-place.”* The judges were four in number. The first of these mark-men was to take note, whether that which was sung corresponded accurately with the Bible, which lay open before him; the second watched for violations of good prosody; the third took care that no improper rhymes went unpunished; and the fourth had it in charge to observe that the tune did not offend against the rules of the art of music, as they understood it. Each of the judges carefully marked down such defects as he observed

* Cf. *Convers. Lex.* from which some of these statements are taken.

in his appropriate department, and the singer, who had sung most correctly, or, as they expressed it, in the smoothest manner, received the prize. A cord or chain was given him, to which coins or medals were suspended; on one of these, which had been presented to them by Hans Sachs, by far the most eminent among the Master-singers, there was an image representing king David. The victor now enjoyed the privilege of being associated, at the next meeting, with the mark-men, and when consulted, he could give his vote. He who was next to him in merit, was crowned with a garland of artificial flowers, and when the next public meeting of the guild was held, he took his station at the church door, where he received, from the hearers, donations in money. Whosoever had once obtained the prize, had a right to train pupils in the art of Master-singing. For such instruction, however, he received no compensation, but had a view, only to the furtherance of their art. When the pupil had passed through his period of training and probation, which had no fixed limits applicable to all alike, he was admitted at the Zeche or guild-hall, to the fraternity, and after he had, for some time, sung with applause in the schools, he was, at his request, declared to be a master of the guild. Such, on the one hand, were the honors of this extraordinary association.—Those, on the other hand, who were guilty of frequent offences against the statutes, were treated with a severity corresponding to the frequency and the nature of their poetical delinquencies.—First, paternal reproof was administered; then, if the culprit did not improve, followed severe censure, and if he remained incorrigible, he was expelled from the school. But probably this hard fate was incurred only by those, who were frequently detected in “blind meanings,” i. e. in failing to express, clearly and intelligibly, what they meant.

The men, who composed these fraternities, were bakers, shoemakers, blacksmiths and brewers, and artizans in every variety of handicraft. It must be admitted that the rigid statutes of consociation which bound them together in the pursuit of certain definite objects, might have been exceedingly useful in promoting order and punctuality in their mechanical operations: but, when they formed themselves into guilds for the production of poetry, and introduced into this occupation statutes of equal precision and severity, to the violation of which heavy pecuniary fines were annexed, it seems to lie on the surface, that this business-like mode of practising the art of poetry, could, upon the whole, produce no higher results than the embodying of such thoughts as might occur to plain, practical men, or truisms current among the people, in the form or garb, in which the genuine poet is wont to clothe his winged thoughts and high imaginings. Yet if we have occasionally seemed to manifest but little admiration of the labors of these burgher-poets of the guilds or fraternities, we have no desire to be regarded as treating them with contempt. In that dark period of

confusion and violence, they were the stern advocates of order and propriety in their native cities; and none, besides them, thought it worth their while to cultivate the fine arts at all. The political glory of Germany was, for a season, obscured: the spirit of romantic poetry had passed away; its expiring voice was heard only in the epics and lyrics of past centuries: and to copy these, correctly and neatly, was almost as much as could be expected from the men of the 16th century. We have already seen that princes and nobles had cast poetry aside, and that the learned were engaged in theological pursuits, or involved in absurd controversies. A portion of the more intelligent citizens had devoted themselves, with great success, to commerce, and enjoyed their prosperity in dignified repose. Hence there remained for the cultivation of poetry, i. e. written poetry, none but inferior citizens, and the mechanics. They gave that despised art the best reception they were able to give; they practised it, with narrow minds indeed, but honest, upright and warm hearts. And though we pronounce a severe sentence upon them in saying that they practised poetry as a trade, this sentence yet involves, in their case, no trifling praise. For with seriousness, and prudence, and a determination to do all that could be effected, they engaged in their mechanical pursuits, and practised them with indefatigable industry; and their native land still feels the beneficial influence of their institutions and of their honorable example. And we may suitably close our remarks, with the words of Franz Horn, a distinguished German critic, in which he rebukes noisy despisers of the Master-singers, and puts down the impertinence of conceited poetasters: "It were much to be desired that they *would* cultivate the art, at least as an honorable trade, which, at all events, excludes flippant frivolity and shallowness, and very justly insists on long years of training and apprenticeship. But they conceit that at one jump, they can arrive at mastership. The art scorns to recognize them, for it requires the utmost exertion, in order that, in the end, no labor, but only pleasing ease and gracefulness may appear."

LIFE AND GENIUS OF GOETHE.

(No. 2.)

VAN DER VELDE, the novelist, has somewhere remarked that Goethe, in his works, conducts the reader, at one time, along the margin of lovely meadows, redolent with the fragrance of the sweetest flowers, and again through swamps and mud and stagnant pools; which, in plain English, means that Goethe's writings constitute, on the whole, one of the filthiest highroads in the world of letters. Unprejudiced readers of Goethe will, at once, acknowledge the

correctness of this graphic sketch. While we have freely admitted that, in the works of this author, there is a great deal to be exceedingly admired, we are always oppressed, in reading them, by the abundant evidence of their pernicious moral and religious tendency, or utterly disgusted by their flagrant obscenity.

It has been said that Goethe, as a poet, was the child of his age. But we are persuaded that those who make this assertion, do great injustice to the moral and religious feeling, and the views respecting the nature of social relations, prevalent in Germany, previous to his appearance on the stage of active life. We have, indeed, intimated, in our first article, that his character as a man and an author was formed by the influence of external circumstances. But by this we only mean that he suffered the peculiar circumstances and relations in which he happened to find himself, to *make him*, instead of *making himself*, as Schiller did, who struggled successfully against the most unfavorable circumstances, and rose superior to their depressing influence. It would, indeed, be highly absurd to insinuate, that Goethe's character was altogether the result of the successive or combined influence of outward accidents: no one, we suppose, will suspect us of asserting such a moral impossibility. But, as we learn from his autobiography, the extent to which he was influenced by external relations, and acted upon by other powerful minds, like Herder's, is so great, and the mode and compass of his own agency in his self-development are so dimly intimated, that it is not easy to point out how this extraordinary individual evolved his principles and formed his character, literary and moral, by extracting knowledge and deriving such wisdom as he exhibited, from his experiences of life. He certainly went through the world with his eyes wide open;—he inquired, searched and studied diligently, and with masterly skill he moulded and applied his acquisitions to the attainment of his general purpose or his immediate objects; and we have no desire to represent him as less than he really is. He also contended successfully against sundry temptations; for example, against that of committing suicide, which, at one time, mightily assailed him.—But, we appeal to every sober-minded and honest man, who has read Goethe's life, to bear us out in saying that the manner in which he gets rid of this temptation, and discourses on the subject of suicide, is so supremely ridiculous, as to put one in mind of Jack Falstaff.

To show that we are not alone in ascribing an extraordinary influence to the external world in the formation of Goethe's character, and in the directing of his genius, we need only quote the following sentence from the preface of the translator of his autobiography:—"It is worthy of remark that many of the most important productions of our author's powerful and versatile genius, notwithstanding the permanent interest which they possess, were in their origin, merely occasional works; each having been indebted

for its birth to the influence of some occurrence in real life, the external circumstances of which served to unfold the inward feelings of the author, or the philosophic and religious ideas with which his mind happened, at the time, to be imbued." The truth of this is strikingly illustrated by his own statement of the causes which led to the production of "The Sorrows of Werther."—And as many of the relations, to which Goethe surrendered himself in life, were none of the purest and best, it is not a matter of surprise that the reader of his works should often be shocked by scenes of obscenity and lewdness.

We should, therefore, rather believe the reverse of the opinion before alluded to, and say, that Goethe contributed largely to the formation of his age; that, in the reading world, he exerted a widely diffused and highly pernicious influence. And we believe that this is, in a very great degree, to be ascribed to the very fact, that his character not only grew out of his external relations, but that he appears before his readers, as the apologist of that easy morality which helps the debauchee find excuses for his sins, in the power of circumstances. This the panegyrists of Goethe will deny; but for the present we would just say, *favete linguis*.

If poets and moralists exert a deep and mighty influence upon a reading public, among which their names are as household words, and their works cluster around the lares of every home, we cannot but believe that Goethe, than whom no poet was ever more highly and universally popular, has largely contributed in producing that latitudinarian frivolity, that flippant nonchalance, that self-complacent security, which, in respect of all the duties and interests of religion, are more and more gaining ground in the higher, i. e. fashionable circles of society, especially where claims, generally groundless enough, to superior intelligence and literary refinement, are advanced. We have often enough been disgusted with the insipid cant and the vapid and shallow speculation, which are sported and paraded in circles of fashion and *haut-ton*, on subjects of literature and religion. For this easy and impertinent tone of unflinched literary taste and acumen, of slipshod morality, and of piety *en negligé*, is beginning to make itself extensively heard on this side, also, of the Atlantic. By some it may be thought absurd to charge such results upon some one popular writer, or any number of such. But they forget to what a marvellous extent this foolish world is ruled by sounding names, and led by the voice and example of some literary Coryphaeus.

Now, if Goethe, while clearing the literary atmosphere of Europe of other miasmata, thus largely contributed to such corruption of moral and religious feeling and thought, as may have manifested itself among the poetry and novel-reading, and metaphysically speculating community, he has wrought this evil by exhibiting a supine submission to the power of tempting circumstances, as natural, justifiable, and guiltless; by feeding prurient and im-

pure imaginations with the most luscious and exciting nutriment; by familiarizing his readers with the contemplation of unchaste levity and secret incontinence, and vile lewdness, and by throwing around his guilty characters and his obscene transactions, all that fascinating charm and that roseate hue of plausibility, with which powerful genius, expressing itself in an easy and elegant style, so often misguides the unreflecting multitude. We shall endeavor to substantiate these accusations by a few remarks on some of Goethe's most popular works, in the course of which it may be made to appear that the very praise which his European critics have bestowed upon him, would be sufficient, in itself, to damn him in the estimation of the serious and religious public of this country. His autobiography furnishes a satisfactory refutation of those who pretend that Goethe was a christian. We have yet to learn that a man who denies the divine origin of the scriptures, sweepingly disavows its prominent truths, and asserts that its influence on society never penetrates beyond the surface, *can* be a christian. On page 108 he asserts that religion, among other moral influences, rules only the surface of civil society. On page 195 sqq. we find a series of remarks on the Bible, and on the dogma respecting "the predominant inclination of man to sin."—Here there is a singular sort of respect and even affection for the scriptures manifested, which, when closely looked at, are all of a piece with the reverence and attachment which such men as Roehr, Bretschneider and Strauss may perhaps really, and certainly pretend, to feel for the Bible.—He was led to the study of the sacred books "by the perusal of the life of Luther, whose *enterprizes made so distinguished a figure* in the sixteenth century." He "searched in the collection of the sacred books for the traces of their slow and successive production: for I was persuaded, contrary to the general opinion, and that of my friends, that *they had been revised at different periods*. I also took a peculiar view of *the contradictions* we meet with in the scriptures. People generally endeavor to remove them by taking the most important and clearest passages as a rule, and harmonizing with them such as seem contradictory or less easily understood. I, on the contrary, sought to distinguish those parts which best expressed the general sense of the book, *and rejected the rest as apocryphal*." A short method, surely, of obtaining a condensed canon of *divinely inspired writings*.

"I also endeavored, but without much success, to penetrate into one of the principal *dogmas of Lutheranism*, which our modern Lutherans have considerably extended—the predominant inclination of man to sin. I made myself familiar with the *jargon* appropriate to this dogma, and made use of it in a little work I published under the title of "A letter from an Ecclesiastic to a new Brother." The principle of this essay was tolerance, the watchword of the time, the cry of all the well-disposed." p. 179.

Other passages in the autobiography might be brought forward to show that Goethe, with all his pretensions to having carefully studied the scriptures, with all his professions of respect for religious truth, never actually penetrated beyond the surface. To him the declarations of scripture respecting the depravity and sinfulness of man, were nothing more than "Lutheran jargon." Now if, as we suppose, this doctrine furnishes the key to the right understanding of the gospel, to what profitable purpose can this man, who found in it nothing but the jargon of a sect, have read the Bible itself, what experimental acquaintance can he have had with religion, when he failed to understand a doctrine, which is fundamental to the Gospel-scheme of human salvation? If then Goethe had religion, its elements must be found elsewhere than in the doctrines of the gospel, perhaps in that principle of Schleiermacher's that "every higher feeling is religious."—(Reden über die Religion, vierte Auflage, S. 135.)

But let us look at another instance of his summary mode of disposing of Biblical doctrines. We have always thought that the Old Testament, but more especially the Saviour and his Apostles, explicitly taught the existence of that arch-enemy of the human race, the Devil. But mark how peremptorily Goethe bids this doctrine from his presence: "The idea of the Titans in polytheism is nearly similar to that of the Devil in theism. Both may be regarded as absurdities." (Aus meinem Leben, p. 276.) Well, Goethe to the contrary notwithstanding, we shall still prefer believing him who came from the bosom of the Father. But need we wonder that modern Hegelians claim Goethe as their own, as one of the venerable fathers of their enlightened school, whose intellectual forced-marches have long since carried them far beyond all the limits of reason and common sense, into a region where gospel-truth and christian faith and simplicity are counted among the ghosts and hobgoblins of the nursery-firesides. But if still more positive evidence is needed, that Goethe would none of the religion of the gospel, it is here at hand, in his latest and recently published correspondence with the venerable and excellent countess of Bernstorff. Goethe's early intimacy with the young counts of Stollberg is well known. These young noblemen had a sister between whom and Goethe a most intimate and tender friendship was formed, which, as the parties never saw each other during a long life, was developed by means of a spirited correspondence.—This epistolary intercourse commenced in 1775, entirely ceased in 1782. Goethe's answers, which in the beginning arrived in rapid succession, having during the last few years come more and more sparingly. The young countess, who afterwards married the illustrious Danish minister, count Bernstorff, found, after long seeking, the Lord Jesus, and in him that peace that passeth all understanding. Throughout a long life, during which many bitter sorrows and the most painful bereavements tried her soul, she not only held

fast her profession, but grew in faith and in every christian grace. And now, in her old age, thinking often that she could not die in peace, without having made an effort to win the friend of her youth to Christ, she writes him (Oct. 15, 1822,) a letter in terms instinct with devotional fervor and holy zeal, and appeals, with all the persuasive eloquence of sanctified affection, to the heart of her early friend, entreating him, as from the brink of the grave, to seek and embrace that Saviour, whose faithfulness and all-sufficiency she had so abundantly experienced, during a life of many trials and sorrows. It is a letter which the most callous stoic can scarcely read without emotion. And, to this solemn appeal of the truest friendship, Goethe, who was now seventy-three years old, returns a stiff and frigid reply, not written with his own hand, but dictated to his secretary. Kind in other respects, it dismisses the great subject to which his attention had been called, with a few unmeaning and evasive phrases.

Previous to this correspondence, another aged female friend had addressed him in a similar manner, respecting the salvation of his soul. And in this instance he replied with sarcastic bitterness, closing a biting epigram with these lines:

“Gesunde kennen unsern Herrn
Weit besser als die Kranken.”

Thus completely reversing our Savior's declaration in Matt. ix. 12.

The following anecdote is also illustrative of his position in respect of whatever had reference to religion. He was once asked in Jena, when Stollberg's ecclesiastical history was much commended, and when many ladies were much engaged in reading it, what he thought of the work? His cheerfulness at once gave place to gravity, he grew guarded in his expressions, and very briefly made the following declaration: “It is best not to yield to the influence of such books: they produce illiberal opinions concerning human and divine things, and most of all, respecting our own circumstances, (Zustaende.) Such things trouble (or oppress, aengstigen) one. And now he continued, during several hours, to manifest the strongest symptoms of being in a very disagreeable state of mind.”

These disclosures need no comment. They show that Goethe repulsed every attempt of friendship to make him savingly acquainted with Him who is our peace. Such things annoyed, troubled, oppressed him.

We shall now, without further preamble, proceed to show that the position we have taken is abundantly sustained by the character of Goethe's works.

Franz Horn, an eminent German critic, has written much on Goethe. However much we admire him elsewhere, here we have little patience with him. He touches, now and then, on the irreligious and immoral character and tendency charged upon his writings, but dismisses the gravest and best founded complaints, with

the dictatorial tone of one who is divinely commissioned to assert, by ultimate dicta, that every thing which meets the approval of the literary critic, must deserve the approbation of heaven. Verily, there is a strange sort of christianity in vogue in the modern republic of letters, so liberal as to canonize every poetical worshipper of nature, and so contracted, as to eschew all the active duties of piety. Even the Scotch critic, Carlyle, overflows with grandiloquent raving about the "fine and pure significance" in Goethe's delineation of what he styles the Ethnic and the Philosophical Religions: "for the former of which the pictures have been composed from the Old Testament, for the latter, from the New."

THE LITERARY CHARACTER OF THE PRESENT AGE.

ALTHOUGH in the present age we have more books and more book-makers; and although we have canals, and railroads, and steamboats, and power-looms, and a thousand other conveniences which our predecessors had not, it yet seems to be a point generally admitted, that the age in which we live has considerably deteriorated in intellectual power. We do not mean to say that there are *no* great men in the nineteenth century, nor do we mean that there are not some men whose minds are as capacious and their intellects as vigorous as any former age of the world has exhibited. But are we as far in advance of our predecessors in intellectual greatness, as we are in internal improvements, in machinery and agriculture? No man acquainted with the literature of the eighteenth century will say so. We look in vain in the present age for that intellectual vigor, that extensive erudition, that profound investigation, that deep and penetrating research, and that originality of thought which so eminently characterized the seventeenth century. The literature of the Anglo-Saxon world, is not unlike its architecture. Many of the huge piles of former greatness, are demolished, and from their moss-covered ruins, neater, more tasty and more polished edifices are reared. The massive stone that once formed the huge gigantic Gothic structure, whose arches seemed as durable as the blue vault of heaven, and whose firmness seemed as lasting as the round world itself, are removed from their ancient homes, and are sawed and cut, and chiselled down to the flimsy standard of the present age! It is true many of the buildings of former ages contained more materials than were actually necessary; sometimes, too, the arrangement was not so convenient as it might have been; perhaps, also, one half of the expense and labor of their erection might have been spared. But still, when they were completed, there they stood, in all their stately grandeur and sublimity, proud monuments of laborious, persevering, patient industry, defying at

once the winds and storms of heaven, and the ruthless and unsparing hand of time! Thus too it is with books; sometimes we meet with huge tomes, folios and quartos, and in reading them we imagine we see a great quantity of useless rubbish, and only now and then an idea worth retaining. Hence those monuments of intellectual greatness are too much neglected. It is too irksome a task to read them. The sentences are too long, the construction too awkward,—and as for the chapters, who would take time to read on to the end? We have them sometimes in our libraries, but they are as clean and unsoiled as the day they came from the binder's hands. We look upon them as we do upon an ancient, half-ruined, ivy-covered castle, with feelings of gloom and melancholy. But as for reading them, that is out of the question.—They were not written for our age, and why should we read them? These are too often the thoughts entertained in regard to the labors of those intellectual giants who adorned the 16th, 17th and 18th centuries, and were the pioneers in the vast fields of science.—Who would think of taking up Cudworth and pouring over the “intellectual system of the universe,” when we have Dr. Dick's *Philosophy of Religion*? Or Stillingfleet's “*Origines Sacrae*,” when we can procure a tract of 50 pages with the necessary information? Or who would take up Bishop Newton, or Mede on the prophecies, when we have Keith in a more modern dress? Do we not see in such a state of things one of the causes of the barrenness and leanness of the literature of the 19th century?

We shall endeavor to point out some of the reasons why we think there is less originality of thought, less depth of research, and less intellectual power in the 19th than in the 18th century.

The light and flimsy literature of our age, is one grand reason why we have no relish for more substantial productions. Sir Walter Scott has more admirers than Dr. Samuel Johnson; yet Sir Walter Scott bears as little comparison to the “king of English literature,” as an ant does in size to an elephant. Bulwer is more sought and admired than Bacon or Sir Isaac Newton, and Captain Maryatt has more admirers than Addison. The thoughtless productions of these novel writers are calculated to ruin our literature, and ultimately to enervate the intellectual powers of man. The very same causes that enfeeble the inhabitants of the tropics in their corporeal powers, serve to enervate the intellectual faculties of our age. Tropical countries are so mild, and the soil so spontaneously productive, that the procurement of the necessaries of life requires no labor; consequently the inhabitants become indolent, careless and improvident. And indeed why should they put themselves to any inconvenience in order to procure that which nature unassisted spontaneously furnishes? Just so it is in the present age with learning. Others study for us, and why should we undergo any great labor? We refer not now merely to novel writers, but to all those who are everlastingly writing “compendis,” and “sys-

tems," "new methods," &c. which are, after all, mere abridgments or thinly veiled plagiarisms of the works of their neglected predecessors. Novel writers are a blight not only to the morals, but also to the literature of our age. Their florid and vapid productions beget a disrelish for more solid and substantial reading. No age of the world was ever cursed with such swarms of fictitious writers as now feast like vampires upon the very vitals of our literature. Their flimsy frost work has already produced a famine and spread a dire contagion throughout every department of science. Look at our popular miscellanies, especially those of our Atlantic cities; they are filled with fictions,—the solid matter contained in a whole year's publication could generally be compressed into a single paper, and yet they are read by millions. The subscription-lists of some of them amount to twenty, thirty, and even forty thousand. Even our literary and critical reviews and magazines, abound with fiction as absurd as oriental tales. Yet such is the perverted taste of our degenerate age, that a work, however literary, can scarcely be sustained, unless it pander for this corrupted taste. This meretricious style has entered into every department of learning; it has even invaded the grave departments of philosophy, of chemistry, of history and biography. Every thing, to be acceptable to our vitiated taste, must be dressed in the gorgeous tinsel and fictitious drapery of romance! If we go on at this rate, before the middle of the 19th century, we may look for romantic systems of theology! Indeed we have already had a great deal of this kind of writing—look, for instance, at many of the publications of the American Tract Society, and the American Sunday School Union. Here our children are taught in their youth to read fictitious works, and that too under the venerable sanction of the church! By reading the works of Mrs. Sherwood, Miss Edgeworth, Amelia Opie, and others of the same school, they imbibed a love for fiction: and when they arrive at the age of maturity, and prefer the flimsy productions of romancers to the more dignified efforts of genius, we are astonished at the perverseness of their hearts and heads! Is it any wonder that we should be a novel reading and fiction-loving age? Authors generally write for the age in which they live, and must, to become popular, accommodate their productions to the taste of their cotemporaries. We do not say all, for there are some illustrious exceptions. And we cannot but admire the man that "will take up arms against a sea" of corruption, and stem the mighty torrent of literary iniquity, that is rolling over his age! Bishop Butler was a man of this kind, he lived in a profligate and unthinking age. Even the church was contaminated with the loose and infidel habits which characterized the reign of Charles II. Butler, far from falling in with the general corruption of his age, wrote his immortal and inimitable "*Analogy*," to make his light-minded countrymen *think*. And he did not write in vain. Where shall we look in the present age for a work like Butler's *Analogy*?

We want a few such minds to make this thoughtless, novel-reading and fiction-loving age think. Let those who are accustomed to spend their time in reading the popular productions of the age, i. e. the fictions of England and America, take up Butler's Analogy, and read but a few hours, and they can then see what a dissipating effect novels have had upon their habits of thought. By the time they get to the end of a sentence, they will have forgotten its commencement. And as for keeping together the links of the unbroken chain of reasoning, which runs all through the work, that is altogether out of the question. Henry Kirk White says, "when at Cambridge I undertook to read Butler's Analogy, and I found that I could not do it, I could not keep up with the thoughts of the author, I therefore laid it aside and studied Mathematics; after that I read it with great advantage." Let those young men who want to become sound thinkers, make the same experiment.

HOMILETICS.—No. 4.

SELECTION AND USE OF TEXTS.

THE selection of suitable portions of the holy scriptures, as the basis of religious instruction, is so important to the end in view, that directions in reference to it are embraced in all systematic treatises on pulpit eloquence. Profitable religious discussions might be presented without such a basis. The earliest christian teachers did not invariably prefix a scriptural passage or passages to their discourses, but it has so long been the practice of the christian ministry, and it is so obviously recommended by the strongest considerations, although we may not be authorized to say that it should never be dispensed with, that we would regard innovation to any extent, as exceedingly objectionable. We should greatly prefer, if, in this matter, a new measure is to be brought into vogue, to see more extensive portions of the word of God employed as the source of religious counsels, and a more copious infusion of it, if appropriate, and properly elucidated, into public preaching.

The practice of preaching on appropriate portions of scripture, so prevalent in our Fatherland, has not prevailed to any extent in this country. No legal necessity existing for the adoption of such a plan, and the disadvantages evidently overbalancing the advantages, the preference is given to the choice of texts by the minister himself, according to his views of the necessities of his people.

It was the Roman Pontiff Gregory the Great, and Charlemagne, who introduced the Pericope.

On the use of texts, Schott remarks in his work, "*Die Theorie der Beredsamkeit*": It would be very injudicious, in the present

age, to depart from a usage, which commends itself to every candid mind, by incontrovertible arguments, as conducive in the highest degree to the worship of God, and eminently suited to the purposes of christian instruction. We do not at all maintain that a discourse must be shorn of its christian character, or cease to be in accordance with the genius of christianity because it is not accompanied with a text. Why may we not, without a passage of scripture, proclaim biblical truth, why not preach in the spirit of Jesus and his apostles, why not by the introduction of scripture citations, display that the Bible is the source and the standard of our faith? Notwithstanding, the utility of a discourse is greatly enhanced by adherence to this ecclesiastical usage in many respects. It is profitable to the minister—it is so to the hearer. To the first because he is perpetually reminded by it, and directed too, to conform his instructions to the doctrines and language of the sacred writings. It ought to be presupposed of every minister of the Gospel, that he feels deeply his obligation to preach biblically, and that he is intimately acquainted with the range of truth which should be embraced in his ministrations. It has happened frequently that ministers, with erroneous views of their vocation, or secularized by their pursuits, have introduced into the pulpit subjects little befitting the sacred desk, and this tendency would be greatly strengthened, if the controlling influence of texts did not arrest it; the scripture passage, placed before the eye as a text, constitutes a powerful memento of ministerial duty—to preach the word of God. It is propitious to preaching in the spirit and tone of the scriptures, because it opens the way for their elucidation and application, either in exhibitions of the connexion or in other parts of the discourse; sometimes entire parts of the sermon will be deduced from it, and there will be frequent recurrence to it explanatory of words or phrases. It favors copiousness and variety of ideas and subjects. Whatever may be the resources of the minister, he is furnished with a nucleus, in this way, around which he can conveniently gather his conceptions.

It gives to him, too, a fair opportunity of saying, without hesitation, what it might not be so easy for him to utter without being thus shielded.

To the hearer, too, it is highly useful. It reminds him of the fact that the Bible is the rule of faith. It enlarges his knowledge of the scriptures—a matter of great moment and much to be aimed at by every christian minister.

It aids the memory in the retention of the truths set forth in the sermon. The divisions of the discourse are more easily treasured up in the mind, when they have grown out of a text.”

Discussions on this point are less required in the United States than in Europe. Hence it is not common for christian ministers to preach without a text, unless it should be considered preaching without one—to preach substantially the same things on passages of

scripture the most diverse, or to preach what has no connection, direct or indirect, with it—or to present an exegesis in total violation of all the principles of enlightened Hermeneutics. In these points we may be able to present our full quota of preachers who use no text. It is read—it stands at the head of their lucubrations, it is thrust into notice, but every step in the progress manifests that the deepest injustice is done it.—It sheds no light on the faith of the orator, it conveys no instruction to the patient auditor, and for all practical purposes it might as well have slumbered in the sacred page as at the head of a discourse fabricated by brains too weak to receive and to body forth its valuable lessons.

From the Lutheran Observer.

An appeal to the Friends of Missions in behalf of the German Evangelical Mission in Tinnevelly.

As some christian friends have expressed a desire that I should draw up a short account of the origin, progress, and present state of the German Evangelical Mission in Tinnevelly, I have much pleasure in meeting their wishes, by presenting to them a short, but I hope a clear and accurate statement of the same. I must, however, beg leave to mention, that in so doing I shall pass over, or but slightly touch as occasion may require, on those points of controversy which have already been sufficiently discussed. It must, however, be borne in mind, that though the late Rev. C. Rhenius was in connection with the Church Mission Society, the Mission in Tinnevelly was never conducted according to the discipline and forms of the Church of England.

It will be remembered that, in June, 1835, when, upon the resolution of the Church Mission Society, their connection with the late Rev. C. Rhenius was dissolved, his fellow-laborers, Rev. Messrs. Schaffter, Lechler, and myself, also quitted Tinnevelly, having resigned our connection with the society, partly because of, as it appeared to us, the unjust proceeding of the society towards Mr. Rhenius; but chiefly, because obstacles were put in our way, which made it impossible for us to labor in future, with comfort and christian liberty, in connection with that society. Having arrived in Madras, in July 1835, we prepared to occupy Arcot as a new mission station. However, before we arrived in Arcot, and whilst there, letters were received from the majority of the catechists and congregations in Tinnevelly, in which they most pressingly and earnestly requested us to return to Tinnevelly, to superintend and instruct them in the word of God as we did before, urging as their particular reasons, that the new missionaries had begun to teach new things, changing their mode of worship, &c. &c., meaning, that they had commenced to carry on mission operations according to the forms and rubrics of the church of England, of which the people knew very little or nothing before; for we conducted every thing according to the simple word of God in doctrine and discipline. Having considered the case in all its bearings, with prayer, supplication, and consultation with other friends, Mr. Rhenius came to the resolution that it was his duty to go down to Tinnevelly to inquire and see how things were going on. He arrived there in October 1835, and having, in the course of inquiry, been convinced that the cause of truth and the welfare of the congregations required his complying with the urgent request of the people, he resolved, in the name of the Lord, to remain and superintend them as before. More than 5000 souls, with 75 catechists, and about thirty schools and school masters, separated freely from the Church Mission Society, and put themselves under the guidance and instruction of Mr. Rhenius. Upon this he invited his former fellow-laborers the Rev. Messrs. Schaffter, Lechler, and myself, who were still in Arcot, to come and take a part in his labors of love. After much consideration and prayer to God for di-

wine guidance, we resolved to return to our former sphere of labor, having previously done every thing in our power to promote an amicable arrangement with the Church Mission Society; but without success.

After our return in January, 1836, we commenced our missionary operations afresh, in building up the congregations, and in preaching the glorious gospel to the heathen; for though our relation to the Church Mission Society was changed, our principles and mode of conducting the mission were, and remain the same.—We cast ourselves upon the Lord and his people for support, and he most graciously vouchsafed the necessary blessings and encouragement. The mission in connection with us has from that time been known by the name of the “German Evangelical Mission in Tinnevely.” Thus we went on in our work, desiring to discharge our duties as servants of the Lord Jesus Christ, making his word the rule of our doctrine and conduct. In pecuniary matters the Lord never permitted us to want; and in regard to our work, we always met with sufficient encouragement to go on in the name of the Lord, seeing that, in him it was not in vain; for particulars of which I beg to refer to our half-yearly reports. Our friends must, however, not think that we had not to contend with many difficulties; no, we had a good share of them; and our faith, hope, love, and patience, were tried in manifold ways. In addition to these, our brother Lechler was obliged in November 1837, to leave Tinnevely on account of ill-health, and so we were deprived of his invaluable assistance in the mission, which was extending itself more and more. But the greatest of trials befel us and the mission, in June, 1838, when the Lord saw fit to remove from us, by death, our dearly beloved brother Rhenius! None could have lamented his departure more than ourselves—none could have been filled with more solicitude for the future welfare of the mission than we. The peculiar position in which we had stood for three years, and the additional difficulties brought upon us by the decease of our dear brother filled us and most of our friends and subscribers, with great anxiety. We felt that our strength now was quite inadequate to the great work so entirely devolving upon us. We were aware of the difficulty of getting fellow-laborers; we had reason to fear that many of our subscribers would now withhold their aid, and we likewise wished that the existing divisions might be brought to an end, if it so pleased the Lord. Many of our friends sincerely sympathised with us, and had the kindness to offer their advice. After having considered and weighed various suggestions, we thought it our duty, in the first place, to attempt a reunion with the Church Mission, *provided we were allowed to prosecute our work on the same plan as we followed before and after our separation from the Church Mission Society.* We accordingly sent an application to that effect to the Madras Corresponding committee of the Church Missionary Society. In their reply they expressed their joy at the prospect of a re-union, but begged to state unreservedly, that they could not connect themselves again with me—I having received deacon's ordination from the Church of England,—unless I consented to consider myself as placed under the bishop of the diocese, and subject to his authority in every respect as another clergyman of the Church of England; and unless I consented to carry on mission operations according to the forms of the Church of England.

With respect to Mr. Schaffter, being a Lutheran Clergyman, they could not make such a demand, and allowed him liberty to carry on mission operations according as he had done before, provided they are not against the church of England. The same conscientious reasons and difficulties which already, in 1834, prevented me from complying with the committee's request, to present myself as a candidate for priest's ordination, prevented me also from agreeing to their conditions, and to rejoin their society. Mr. Schaffter, however, having no such obstacles, re-entered into connection with the catechists, congregations and schools to the west and north of Palmacottah. As this step rendered it difficult for me to carry on the remaining part of the German Evangelical Mission, being alone I, thought it advisable to apply to the Travancore district committee of the London Missionary Society, to be received with the catechists, congregations and schools, south and east of Palmacottah, into connection with that society. However, the directors of the London Missionary Society finding difficulties to comply with my request, I had no other alternative left but to follow the leadings of a gracious, though at times mysterious Providence, and carry on the mission alone, in humble faith and reliance on the Lord and his precious promises, as our Christian friends will have learnt from my last report, issued in July, 1839. Nine months have now elapsed since we cast ourselves afresh upon the Lord and his people for support; and I

cannot but say, that the Lord has been better than all our fears and apprehensions in supplying our most needful and urgent wants, and in granting us the necessary encouragement in our work of faith and patience. However, I cannot but mention, and I do it with deep sorrow of heart, that I have been compelled from want of funds, to discontinue during the last five months, six schools, on which account about 150 children have been deprived of the advantages of Christian instruction. Want of funds has also obliged me to dismiss as many catechists. It will therefore be seen that in this respect we are going backward; but let us not despair—it is but a trial of faith on our part, and a trial of love on yours. We would not be discouraged; for though there is a decrease in agents and in the schools, yet there is an increase in the congregations during the last six months, of more than 200 souls; the total of which, in December last, amounted to 5250. These 5250 souls are living in 106 villages, and are instructed in the word of God by 58 catechists. The children receiving instruction in schools, served by 15 regular masters, amount to about 560; and those served by catechists to about 400; 124 of whom are girls, under the particular superintendence of Mrs. Mueller. In the *preparandi* class there are at present from six to eight persons, instructed and exercised in the same way as stated in my last report.

The means used for calling the Heathen out of darkness to the glorious light of the gospel are simply these: The preaching of the word of God by myself and the catechists, the circulation of portions of the Scriptures, and religious tracts, the establishment of schools, the intercourse of native Christians with their native heathen neighbors, and prayer for the divine blessing. The manner in which the people who constitute our congregations are instructed by myself and their respective catechists, are the reading, and, according to their ability, the explaining of the word of God, with prayer and thanksgiving. The schools are conducted entirely on christian principles, and by frequent examination we assure ourselves that nothing but Christianity is taught. In respect to the administration of Baptism and the Lord's Supper, I would say, that I admit none to those ordinances of whom I have not reason to believe that they are turned to the living God and have faith in our Lord Jesus Christ.

Thus I have my dear friends, shortly stated the origin, progress, and present state of the German Evangelical Mission. Its present state is such that it must interest all the friends of the Redeemer, who desire the extension of his kingdom in heathen lands, and especially in India. Here is a mission with which more than 5000 souls, instructed by 58 catechists, besides 15 schoolmasters and about 25 catechists' schools, with nearly 1000 children, are connected. But it numbers only one missionary, whereas it requires at least three. Its monthly expenditure amounts to betwixt £70 and £80. But where is the society which sends the missionaries, which remits the necessary funds? Where are the agents who plead its cause? We behold none of these. All rests, humanly speaking, on a few individuals, to carry the whole burden in faith, in patience, and in the hope that ere long a body of christian friends, zealous for the Redeemer's cause and Christian liberty in Tinnevely, will be raised up, who will make it their chief object not only to cheer and support the present solitary laborer with his band of catechists and schoolmasters; but speedily to strengthen his hands by every means in their power, so that he may give himself continually to prayer and to the ministry of the word. I have mentioned, that about 150 children have been deprived of the advantages of christian instruction; and why? I ask again, why? because either they or their parents, as heathens, have no mind to apply their hearts unto wisdom? No, simply from want of funds! And if we do not instruct them in the gospel, which is the power of God unto salvation to every one that believeth, they will be left to follow the false and destructive superstitions of heathenism. The 5250 souls have been deprived of six catechists to instruct them more fully in the word of God; and why? I ask again, why? Is it because they do not wish to have the same! No; from want of funds,—they being too poor to support a catechist themselves! And can you my dear friends, be unconcerned about these things? Can you see the heathen perish before your eyes without lending them a helping hand? Can you expose the inexperienced inquirers under christian instruction, to the temptation of returning to heathenism, without having tried all in your power to establish them in the truth as it is in Jesus? If you can, I must tell you I cannot; yea, I must tell you, you cannot. You profess to love Him who died for you; show your love by being concerned for those who are still sitting in darkness and in the shadow of death, only because you have not yet done what you ought and what

your Saviour asks from you. Ah, my dear friends, here in the providence of God, a great door and effectual has been opened, for exercising your zeal, your love, your faith! Remember the solitary missionary, who has not only the cares of all the churches upon him, but who is in the literal sense of the word praying for his and his native brethren's daily bread. Ah, brethren, remember us! but above all pray for us! I say, again, pray for us with your whole heart and mind; for I am sure if your heart is opened in our behalf before the Lord, then your purse will open itself.

I therefore earnestly request you, to give us your kind assistance, that the work now going on may not only be maintained but also more widely extended. Let both "those who go forth to the battle and those who abide with the stuff," be more diligent and fervent than ever in fulfilling their respective duties to their Redeemer; the one in laboring, the other in supporting, and both in praying. May He strengthen and increase our faith, love, and hope, and glorify his name, here and throughout the world. Amen, and Amen.

F. MUELLER.

Suvisashapuram Tinnevelly, Feb. 14th, 1840.

THE CHRISTIAN PATRIOT.

How august a character is that of the *Christian Patriot!* but alas, how rare! Men of commanding genius, and of vast literary acquirements can be found. We can also point out men who love the church, because they are placed in a sphere of honor and emolument within its bounds, and ample opportunities are afforded them to exercise their powers, and gratify their self-inflation—and there are others who love the kingdom of God, because their interests are identified with it, and who therefore are willing, in a time of peril, to join in defending it; and in a time of calamity, to unite in bewailing it. But who loves the church for its own sake?—only because it is the household of faith, and the Church of God, and the depository of that truth by which the future generations of the world are to be saved and blessed. He who on these grounds alone prefers Jerusalem "above his chief joy," is a rarity indeed. How immeasurably does such a disciple and champion tower above all other believers!—The *readiness* with which he confesses himself a son of Zion in her evil day, as well as in her prosperity—the *patience* with which he labors for her, through good report, as well as through evil report—the *toil* he undertakes—and the *sacrifices* which he imposes upon himself—the *singleness* of his aims, seeking only her restoration to purity and peace, and in the *accomplishment* of this object receiving his reward. These rare, but sterling qualities, mark him out as the rightful owner of a name, which none others dare to claim—which a monarch might exult to wear, but which few potentates have possessed—the *Christian Patriot!* How august! There is a breadth about his character; and a colossal strength and proportion about his virtues, which condemn the would-be greatness of other men. Place genius, and

eloquence, and rank before him, how are they overshadowed!—their fires pale—they sink into utter insignificance, and become absolutely contemptible before the moral majesty of the Christian patriot—the unfaltering single hearted lover of the Church of God and the spiritual welfare of mankind—the man who like Mordecai may be neglected or reviled or persecuted by men, but whom the King of heaven will eternally honor.—*Wilie. N. Y. Obs.*

THOUGHTS FOR PARENTS.

Here we address the following exhortations to all persons, parents or tutors, who are charged with the task of education, beseeching them to give serious attention thereto.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always, that not only in the presence of the children, but also in their absence, your conduct may serve them for an example.
5. Are any among them defective? *Examine what you are yourself*, what you avoid—in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seeking afterwards to improve your children.
7. Think well that those by whom you are surrounded, are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace given to you, it will be imparted to you, and through you to your children.
9. If you always seek Divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord “an obedient heart,” in order to be able to govern his people.
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.
13. An example in which love does not form a chief feature, is but as the light of the moon; it is cold and feeble.
14. An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.—*London S. S. Mag.*

LITERARY AND SCIENTIFIC INTELLIGENCE.

ANCIENT CHRISTIANITY, *and the Doctrines of the Oxford Tracts.* By ISAAC TAYLOR, *Author of "Spiritual Despotism," &c.* Philadelphia, 1840.—This is a work displaying a great deal of research and an intimate acquaintance with the writings of the Fathers. However repulsive the vanity of the author may be when he pretty plainly intimates that he is the only man in England able to meet the writers of the Oxford Tracts upon fair terms, and notwithstanding his supercilious treatment of all dissenters from the Church of England, the book may be read with a great deal of pleasure and will do good not only in the Episcopal church but elsewhere. If we are not greatly mistaken it will itself prove an antidote to the dangerous principle which its author is at so much pains to inculcate in his preliminary remarks upon the "Dependence of the modern upon the ancient church," and which is so boldly avowed in his motto quoted from Vincent of Lirins: "*For it is right for those ancient dogmas of heavenly philosophy to be revised, filed and polished, with the progress of time; but it is wrong for them to be changed, it is wrong for them to be beheaded, to be mutilated. They may receive evidence, light, explanations; but they must retain their fulness, wholeness, peculiarities.*" If there is not evidence enough in the book before us to prove that some fundamental principles of the "Ancient church" must be wholly abandoned, we confess ourselves at a loss to know what abuses either in the church or out of the church ever have called for correction. With this view, viz. *that it will throw great light upon the apostasy of the church immediately after the Apostolic age*, and not because we agree with any of the writer's views of ecclesiastical polity we commend the volume to the careful perusal of all our theologians, ministers, and students.

THE YALE LITERARY MAGAZINE. *Conducted by the Students of Yale College—June, 1840.* This is a very interesting periodical edited, if we understand this mystery of the craft, by a committee of the undergraduates of the flourishing institution whose name the Magazine bears. It has had the good fortune, rare indeed among such publications, to reach its seventh year. And it well deserves its success if it has always been conducted with the ability which characterizes the No. now before us. The contents are a couple of 'Editorials' by way of Pro—and Epilegomena, by some wag who has just been elevated to his important post—a very clever article on Bulwer, more just than most things of the kind which that much-misapprehended author generally receives—several very passable pieces of poetry, of which we have only had time to read "The Convent of Vardoun," and the translation of "Buerger's Lenore," in relation to the authors of both of which we augur well for their success in wooing the Muses. In regard to the translation, however, we must remark that the author has done himself

injustice by wishing to adhere too closely to the original—we do not mean in the metre but in the forms of expression. We hope, meanwhile, that he will persevere in such efforts and enrich the English language with the numerous additions which may be made to its versification from the musical streams of the German Helicon.—“John Bartram” is an interesting biographical sketch, and “Prose fiction” and “The Ancient Greek Music,” are good essays.

WRITINGS OF NAPOLEON.—A new edition, in three splendid royal octavos, of the Emperor’s effusions at St. Helena, now first collected, is about to appear at Paris. Each chapter of the work will be enriched with a fac simile of the manuscript, bearing the corrections made by his own hand.

NEWSPAPERS AND PAMPHLETS.—Madame de Stael lived and may be said to have died, in the belief that revolutions were effected and countries governed by a succession of clever pamphlets. The powerful newspapers of the day, with what is called the leading article, are nothing more than a succession of clever pamphlets. It is said that three newspapers in France effected the revolution of 1830.—*N. Y. Obs.*

NOVELS OF THE NEWEST SCHOOL.—W. Harrison Ainsworth stands at the head of a class of writers who have been edifying the public, for a few years past, with romances based upon the lives and adventures of the veriest villains that have infested the earth, and finally expiated their crimes upon the gallows. The effects of these works are supposed to be seen in the rapid increase of similar crimes. Of course, authors regard this as rather an equivocal compliment to their genius, and deny that such a case can be made out against them. Accordingly Mr. Ainsworth publishes in the London Times a statement to the effect “that he had examined the report that Courvoisier had said ‘that the idea of murdering Lord Wm. Russell was first suggested to him by a perusal of the romance of ‘Jack Sheppard,’ and that ‘he wished he had never seen the book,’ and finds it entirely without foundation.” To this the sheriff of London, over his own proper signature, replies that the murderer had told him “that the idea of murdering his master was first suggested to him by a perusal of the book in question.”

DILUVIAN DEPOSITES.—The immense quantity of mammoth bones which are found upon some of the Siberian islands, off the Northern coast of Russia, continues to excite the curiosity of naturalists. Many of these islands seem to be little more than masses of bones. For more than 80 years Siberian traders have been bringing over large cargoes of them, and still there is no sensible diminution of the apparently inexhaustible store. Large quantities of these bones are supposed to lie at the bottom of the sea, along the northern coast of Russia, for when, after the long prevalence of easterly winds, the sea recedes, a new supply is always to be found. The further you proceed north, the smaller do these bones appear, but the more abundant in quantity.—*N. Y. Obs.*

MONTHLY MAGAZINE.

VOL. I.]

GETTYSBURG, OCTOBER, 1840.

[No. 9.

The Christian Church.

THE founder of our holy religion established, whilst he was on earth, a church, and declared concerning it that it should be perpetual. The powers of darkness, though they might be exerted against it, were to accomplish nothing. Centuries have rolled away since the death, resurrection and ascension of Christ, and his church remains a visible monument of the truth of his predictions. It exists in many lands, and is extending itself over regions of the earth in which it has heretofore been unknown. It is not stationary in our own land; for multitudes are daily added to it. No one, who loves the Zion of God, can feel indifferent to the prosperity and diffusion of the church. It must be the ardent desire of every christian that many may be brought within its fold, in the course of every departing year, of such as are saved. The prosperity and the efficiency of this institution must depend very much upon the character of its membership. If the church contain unholy men, men whose views of the Gospel are erroneous, it must exert an injurious influence upon the world. It would then present the attitude referred to by our Saviour, in his sermon on the mount, where he compares his disciples to the salt of the earth—which, if it have lost its savour, can exert no antiseptic influence. The christian church without energy, without deep piety and zeal, will not attract but repel those who are without, will not convert but destroy the souls of men.

It is, doubtless, under the influence of such views that it has ever been regarded as a subject of great interest, and one that has been much discussed—what should be the limitations in regard to church membership? There are a few religionists in our country, who maintain that all who feel disposed to be thus considered have a right to connexion with it and to participation in the privileges of the body of Christ. As no immorality of life, according to this theory, justifies a refusal to admit to the ordinances of christianity, neither does it warrant excommunication after admission. Perhaps a majority of the christian denominations in the United States, require, previously to membership in the highest sense, evidence of spiritual regeneration—and assume that no one of adult age can properly be received into full communion with the church, without affording satisfactory evidence that he is a new creature—that old things have passed off, and that all things have become new.

Others require nothing more for admission to probation, which involves entire induction into the church during the period it lasts, but, as they express it, "a desire to flee from the wrath to come." There are others who pursue the plan of giving instruction in the fundamental doctrines of christianity, upon a catechetical basis, and then after an explanation of the incumbent obligations of a christian profession, leaving it to the conscience of each one to determine whether it is expedient or inexpedient to commit himself to the responsibilities of a location in the household of God. Each of the parties referred to above claims for itself and its usages the sanction of the Bible. If one method of procedure rather than another can fortify itself by this authority, the question ought to be considered settled—although it may be conceded that a change of circumstances might render proper modifications which did not conflict with essential principles. It is not easy to determine how far the first teachers of christianity proceeded in their requisitions of conformity to the spirit of the gospel, before they were willing to grant its privileges—particularly those of participation in the sacrament. The reception of christianity as a divine revelation was certainly in every case indispensable. Baptism was not administered to a Jew, who remained such, nor to a Gentile, who did not regard Jesus of Nazareth as the Savior—but how far beyond the belief in the testimony concerning him as the Son of God and the Messiah, they required their disciples to go before the recognition of them as such, does not appear. Indeed, the record of the operations of the Apostles contained in the Acts, makes the impression that nothing further was required as an initiatory. The writings of the Apostles to the churches show clearly that the obligations of all were regarded as involving the manifestation and the pursuit of holiness, and yet it is equally evident, and the Epistles to the Corinthians, which exhibit the interior of that church very fully, will shew it, that many had the form who had not the power of godliness, and that some so far from possessing the characteristics of true piety, did not come up to the standard of a decent morality.

If these views are correct, we are compelled to determine from the genius of christianity itself and the design of the church of the Redeemer, what method of procedure in reference to church membership is best. It ought to be conceded that the plan which is most subservient to the purity of the church and the salvation of souls is preferable to others, which, whilst they accomplish other things fall short of this, or in but a small degree attain it. Christianity is a system of moral purification and if in one thing more than another its tendency is seen, or genius ascertained, it is in dethroning sin in the heart, and reinstating the image of God there. To awaken an interest in the deluded disciples of the devil in the things of eternity, and to cherish by every possible appliance the sensibility aroused till it flame forth in love to the Savior—this, whilst it accords with the spirit of him who went about doing

good to poor, perishing sinners, was the commission, substantially, which he gave to the depositaries of his kingdom—and the great work which his church was to effect, wielding the mighty instrumentality which originated from his grace, whose life-giving energies are infused by that presence which was pledged till the end of the world.

If the leading methods of admission to church membership be tested by experience and it be regarded as fair to determine their value by what they accomplish, it may be difficult to determine which has most to commend it. No hesitancy should be felt in the admission that if one branch of the church of Jesus Christ is distinguished by greater purity than others, it claims special attention, and its methods of procedure both in producing and sustaining that state of things ought to be studied. Should it appear that its pre-eminence is the result of superior wisdom in its arrangements we should not be unwilling to regard them as deserving of our imitation. It might involve an abandonment of methods long pursued in a communion for which our regard is strong, but duty requires us to rise above such considerations when the glory of God and the salvation of souls requires it. Before we change our plan, we should be convinced that the reasons are satisfactory, and moreover that nothing is adopted, even for the purpose of doing good, that contravenes the prescriptions of christianity. The spirit of sect, so rife and violent in our land, claims superiority when the evidence is concealed from unprejudiced minds.

The cry is easily raised, "The temple of the Lord, the temple of the Lord are we," but this is as often an evidence of Pharisaism as of piety. The test laid down by the Master is the only true one,—it is not by words, not by professions, but by works that men are known. It will not then satisfy the judicious to be told—we are in advance of all others unless the declaration be accompanied with the tangibilities of christian love and christian action.

So far as the observation of the writer enables him to determine the question of preferability in regard to the method of admission to church membership, he is unable to say positively that any one plan which he has seen used accomplishes more than others. He has his decided preference for one over others—if one is to be chosen rather than another. Every mode yet adopted presents the church consisting of wheat and tares, and, it is feared, with a large preponderance of the latter. The number of decided and devoted followers of Christ in our different communions bears but a small proportion to the rest. Deduct formalists and hypocrites—those who have a name to live whilst they are dead, and the remainder is not large. The flock of the Redeemer is still far too small. If invited, in order to augment the number of true disciples in the church, to encourage all to enter upon a probation who may in any degree be exercised upon the subject of religion, it might be objected that that probation ought to be managed very

differently from what it is where it is practised, in order to prevent the introduction of a membership unimbued with the spirit of the Gospel. If the incipency of christianity recognized in the admission to probation were taxed with the payment of decided religious character before the seal could be impressed on the transaction and the membership be completed, it might be considered as presenting a more tenable aspect. Otherwise we enter our protest against it and think we see, in the necessity for the excommunication of so many who come in under these circumstances, evidence that it is not the best method.

Again, we are not satisfied that a mere examination of a candidate for church membership on the eve of communion, although the requisitions may be very high, is sufficient. It is too difficult to determine in many cases what is the religious character of an applicant to authorize a decision after a brief and single conversation. Human beings are often ignorant of their own condition—and it is easy for others to mistake it too. The human heart is a deep which is not easily fathomed. It is safer to get at its contents not by casting in our sounding lines—but by inspecting what it throws upon the surface from day to day. There is a great evil connected with the belief that christianity exists when this is not the case, particularly when the endorsement of the church is given to the opinion. The mind rests in its supposed attainments, and whatever it may make its aim, it always proceeds on the supposition that the primary movements have been made. The ministry treats all who join the church under these circumstances as christians, they are such in the judgment of charity—but every appeal which is made upon the subject of self-examination falls powerless at the feet of those who, having deceived themselves in regard to christian experience, have been treated by the church as if they were christians.

The other method involves elements which cannot be too highly recommended. It proceeds on the belief that a profession of christianity involves an acquaintance with christianity, it therefore gives instruction in its doctrines and duties. It adopts as the groundwork an approved catechism, for there the fundamental truths are presented in systematic order and so arranged, and so briefly expressed that they can easily be impressed upon the memory. If, however, mere instruction be all that is required, the profession will not be valuable. There should be christian experience—repentance and a deep sense of the importance of religion; we say not that no one can be received to the ordinances of God's house who is not satisfied of his acceptance with God: we should encourage, not discourage the penitent—but if after the lapse of a suitable probation, no progress is made in holy things; if the means of grace are neglected—if it is evident that the world and not Christ is the master, then let them become unto as heathens and publicans.

STRAY THOUGHTS.—No. I.

SABBATH MORNING, May — 18—.

How delightful is this Sabbath morn! The earth has been refreshed by the rains of heaven, and the fields and the trees are clad in richest green. Brightly shines the early sun, climbing up the high arch of heaven's blue vault. Sweet and balmy is the air.— All is hushed, save the cheerful song of the bird that warbles its morning praise and hymn of gratitude. How fit for meditation! Rise my soul from earth, and fly away to heavenly things. Think of that everlasting Sabbath that awaits all who are faithful in the service of the Lord. Forget the toils and cares of the week, and pour out thy heart in gratitude to thy God for giving thee this day. Ask Him to forgive thy sins; seek firmness for future trials; drink largely from the fountain of life; and be renewed in strength.— Hark! the sound of the bell that summons to the house of prayer. Go: assemble with thy brethren. Pray for the peace and prosperity of Zion; pray that poor sinners may be saved; pray that brotherly love may continue and abound; pray that the Lord Jesus may reign in every heart.

Hail! sacred morn, emblem of heav'nly rest!
 Hail! holy day, of days on earth the best!
 Blest be our God, whose love the Sabbath gave;
 Blest be the Son, who died our souls to save;
 And blest be Thou! oh Spirit, just and true!
 Our comforter and guide our journey through.
 Blessing and honor unto God most high,
 The Triune God, who rules o'er earth and sky!

SABBATH EVENING, August — 18—.

How silent! How sweetly silent, and full of loveliness! Yonder moon, just seen through the branches of the elm, seems to wear a chastened smile, and the stars look out from their curtained homes upon the sleeping earth, with gentle brightness. The birds have ceased their warbling; the very cricket has hushed his shrill note; and like a beauteous maiden slumbering in her innocence, is nature's form. Very appropriate are now the poet's words:

“How beautiful this night! the balmiest sigh,
 Which vernal zephyrs breathe in evening's ear,
 Were discord to the speaking quietude
 That wraps this moveless scene. Heaven's ebon vault,
 Studded with stars unutterably bright,
 Through which the moon's unclouded grandeur rolls,
 Seems like a canopy which love had spread
 To curtain her sleeping world.

All form a scene,
 Where musing solitude might love to lift
 Her soul above this sphere of earthliness:
 Where silence undisturbed might watch alone.”

But *this* night has another charm, which, alas! the poet felt not. *This silence* has a sacredness, which rests upon the Christian's heart, with a soothing, calming influence, that hushes all unholy passions, and gives a faint image of the joy of heaven. But this the poet knew not, or if for a moment it gained the mastery over him, he soon shook it off, and other influences prevailed.—How sad to think that the mind which breathed such thoughts as those we have quoted, was yet confused in the mazes of unbelief! That he who had a heart so open to nature's beauties, and could speak of them so sweetly, did not learn in spirit and in truth—to worship Him who made nature—never bowed in humble adoration of Him who died on Calvary—nor felt that hope which is the portion of the followers of Christ, that joy which the Holy Ghost inspires! The character of Shelley, like his poetry, seems to have been strangely formed of opposing principles. An infidel in sentiment, he appears at times to acknowledge a ruling God. Often daring and presumptuous, he sometimes evinces deep humility, childlike simplicity, and docile listening to the voice of truth whispering to the fine feelings of his heart. Possessed of a brilliant imagination and lively fancy, he has thrown forth some of the fairest offerings to the muse. But alas! the thorn is often seen amid the roses; the unsightly weed is mingled with the fair flowers of his garland; and the poison of the creeping parasite has withered many a leaf of his laurel. We admire his genius; we honor his talents; we love his social kindness; but we pity and grieve over his sad defects. And yet Heaven forbid that I should judge him harshly. Would that he were now with me, and under the influence of that other charm—the sacred charm of the Sabbath!—How gladly would I listen to his words, his rich imagination painting all with glorious imagery—and redeeming love the theme! Oh! had but his genius been “baptized in the pure fount of christianity!”—But enough. Let my thoughts revert to the employments of the day.

“Add to your faith virtue,” said the preacher, and enforced on us the necessity of our having, and exercising *moral courage*. I can look back to many an instance, in which, because I had not added this virtue to my faith, I erred, and failed to gain a triumph for my master, nay, even cast a blot on the pure banner of the cross. Christians, in the absence of great trials which might keep them awake, are apt to become listless and negligent; and thus the enemy gains an advantage over them, and they are made his captives ere they are aware. To be bold and resolute in the cause of religion, is a high requisite for one who would honor his master, and win souls to him. And every good soldier ought to be vigilant as well as bold: especially since he has to deal with a foe who acts more by stratagem, and insidious approach, than by open attack. They are the little, or as they seem, comparatively harmless, influences of the world, that are the most difficult to resist.—

And it is by yielding to them that the power of religion over the heart becomes weakened; and the professor instead of being a light to the world, is often an *ignis fatuus* leading astray. Nor is courage requisite only to resist the allurements of evil, to enable us to withstand the entreaties of friends and the suggestions of our own hearts, that would lead us to wrong. We need it that we may be *active*; that we may *attack* as well as resist; that we may put forth worthy and successful efforts to cast down the towers of sin, to reclaim the territory over which satan has gained dominion, and to spread the kingdom of Jesus through the world. Especially does the minister of the gospel need such courage. He is stationed on the walls and the outposts. He is set for the defence of the citadel. He must go forward in the fight, bearing the standard amid the thickest of the foes, cheering on to victory. If he be afraid—if he turn back timidly—if he declare not the truth in the face of all opposition—if he be a time-server, a man-pleaser, or a man-fearer, how grievously does he wound the cause in which he has enlisted! How does he degrade his high office? What a hindrance is he to the progress of the kingdom of the Prince of Peace!

Awake then, oh my soul! and be valiant. Gird on the whole armor of righteousness. Be not dismayed. He that is for thee is more than they that be against thee. Press on! thy Savior leads the way, and victory awaits thee. Press on! time is short and there is yet much to be done. Press on! the enemy waxeth bold by thy delay, and insults thy sacred banner! Press on! and when the conflict is over, and the shout of triumph goeth loudly up to heaven, and thy voice mingleth with the choir that sing praises to the Lamb that is worthy, then shall his smile fill thy heart with joy, and his "well done, good and faithful servant," be thy passport to eternal bliss.

"There is joy in the presence of the angels of God, over one sinner that repenteth," also said the preacher; and with this happy assurance on my mind, would I commit myself to rest. Thanks to thee, oh Father! that I have lived another Sabbath. At the great day may it be found it was not spent in vain. The angels of God rejoice over a returning sinner! Can then a poor sinner cause a thrill of joy in heaven? Are the golden harps attuned to a nobler strain, because he sorroweth for the error of his ways, and turneth unto God? What a thought! Oh sinner! shall it not move thee?

1. Hark! celestial minstrels sing,
And the bliss inspiring strain,
Gently wafted, zephyrs bring
To Judea's starlit plain.
2. Hark! still borne upon the breeze,
Distant regions hear the sound,
Swelling love the rolling seas,
Reaching earth's remotest bound.

3. Hark! what blissful harmony
 Greets the sorrowing sinner's ear:
 "There is joy in heav'n for thee!"
 List! the sacred anthem hear.

—
 May —, 18—.

It is reported that D. is an inmate of a madhouse. I do most sincerely hope the report is untrue—that his is yet *mens sana in corpore sano*. I owe him too large a debt of gratitude not to wish him happiness:—of gratitude not only for many a hearty laugh and pleasant hour, but also for many a wholesome, serious thought, for the stirring up of good feelings, for the awakening of sound and ennobling sentiments. Though he conveys his lessons under the garb of fiction, there is yet in them the reality of truth. He speaks the very voice of nature. He has an eye to see, and a heart to feel her beauties, and his sympathies are warm with her, and with his fellow men. But if he be a lunatic—what a thought! The traveller gazes with sadness on the scattered remnants of the proud buildings of antiquity; on the grass grown Coliseum, the shattered columns of the Parthenon, the beast-trodden palaces of Thebes. But shattered genius! "A mind in ruins!" Who can think of it and not mourn?—And yet when we remember the exquisite sensibilities of genius, its quick perception, its mighty powers, its ceaseless activity, and the delicate nature of its organs, and then think of the thousand rude shocks it meets with in the world, the strong blasts of adversity that beat upon it:—do we not wonder less that it should be jarred than that it should so long remain unshaken, so generally continue sound unto the last? Does not the reflection occur:

"Strange that a harp of thousand strings
 Should keep in tune so long."

Are we not led to think of Him who knoweth the spirit of man, and on whom each moment we depend?

It were a curious and interesting employment to conjecture what are the vagaries of a crazed mind. I am inclined to believe that it has, at times, thoughts far, far above common minds; that it sees, sparkling before its view, brighter intellectual gems than it beheld when it moved calmly and self possessed. Suppose a rich, luxuriant fancy, for instance, freed from the rule of reason.—How it may soar and revel in the upper realms! What figures form, and gather in confused masses! If imagination could now lend its aid to arrange those figures, and paint the well composed picture, what scenes would be presented! But alas! like a helmless ship, the crazed intellect tosses constantly on a wavy sea, with no sure course or destined aim. Death is its only haven. S.

OH TELL ME NO MORE.

BY W. R. MORRIS, ESQ.

Oh! tell me no more of the chaplets of glory!
 Or the halo that brightens the conqueror's name;
 Of the great ones that spangle the pages of story,
 How faint were the raptures enkindled by fame!

Nor waste on the pride of dominion thy praises!
 Far less of true joy to each tyrant belongs,
 Who exults o'er the thousands his empire debases,
 Than to him who laments, or redresses their wrongs.

Leave, leave to the harpy-souled miser his treasure!
 Let him gloat o'er his hoard till his heart is as cold;
 Then tell him, one moment of genuine pleasure
 Is a boon which has never been purchased or sold.

Oh! virtue, thy triumphs alone can content me,
 Untarnished with bloodshed, untainted with gold;
 When I die, let thy fast-falling sorrows lament me,
 By thy soft pleading voice let my story be told.

Let friendship grow warm o'er each accent that falters,
 Let love be more tender, more constant, more kind;
 Let liberty kindle fresh flame for her altars,
 And pity shed tears for the woes of mankind.

Oh! then, though my heart 'neath the coffin lid slumbers,
 Though my mouldering relics in darkness decline,
 Still my spirit shall wait on the sound of thy numbers,
 And the bliss that belongs to immortals be mine.

EXEGESIS.—No. 4.

FROM THE GERMAN OF MOSCHE, (in part.)

Matt. 13. Mark 4. Luke 8.—Parable of the sower.

THE mode of instruction by parables was familiar to the Jews, as is proved by Judges, ix 8, 2 Sam. xii 1, 2 Kings, xiv 9, 10, Isaiah, v 1, Ezech. xvii 2-12, xxiv 3.

The same method is frequently adopted in the Talmud. The writings of the Persians, Arabians, and other oriental nations, furnish specimens of it.

That this form of teaching was not unknown in the West, appears from Livy—see Book 2, 23, where Menenius Agrippa is represented as making use of it in a very able manner to accomplish important results.

The word *παρεβολη*, imports frequently in Greek and Roman writers any similitude—but in the New Testament, it means such a narration of fictitious events as were called *μυθοι* and *αινοι*, and in Latin, *Fabulæ*, *Apologi*. This usage results from the fact that the Alexandrine version of the Old Testament employs it constantly to translate the Hebrew *Mashal*.

The parable of the sower is explained by the Savior himself, and it is instructive to mark the extent to which he carries the significance of individual details. The seed sown is the word of God, or his own doctrines, which disclosed not only God and our relations to him, but likewise the duties which we owe him. The comparison of the word of God with seed, must be founded on a resemblance of the one to the other, and this is the capacity to bring forth fruit. It implies an adaptation in the word similar to that in seed, to operate, and to call forth feelings and actions. It is neither sound in philosophy, nor in theology, to represent the word of God as wholly inert. It has a native energy by which it effects much, and if, as is admitted, it is accompanied by divine power in the production of its highest results, it does not follow as ultraism sometimes dogmatizes that it is no better than any thing else to renovate and sanctify the human heart.

The sower of the word is the Son of man, and all who in virtue of a commission from him throw upon the human heart the truths of revelation.

The way side hearers are those to whom the Gospel is preached but who pay no attention to it, and are easily subjected to that satanic influence by which every salutary impression is obliterated from the heart.

They are the class represented by stony ground, and are those who, influenced by a desire of novelty, or a prurient curiosity, gathered around the Savior, but paid no attention either to his heavenly discourses, or the transcendant miracles in which he exhibited the seal of God to his own pretensions. It was as little to be expected that durable impressions could be made on such extreme levity, as that seed would penetrate a flinty soil. They became, consequently, an easy prey to the wily adversary of souls who quickly snatches away the precious deposit. The language of the Savior in this part of the illustration, is deserving of particular attention, as establishing beyond a doubt the continued agency of the Devil. His power has not ceased. He remains not only the enemy of God and man, but he is an enemy whose power is felt, and though he may be harmless without our concurrence, he is mighty when we aid him to destroy our souls. The inefficiency of the divine word is neither ascribable to itself, nor to counteracting influences of an uncontrollable character, but to the want of proper attention and due appreciation on the part of the recipient.

The parable of the sower teaches that man is the destroyer of his own soul.

The stony ground hearers are those who paid attention to Christ and felt an interest in his communications, but formed mistaken views of the nature of his kingdom. They entertained hopes of external splendor, they worked for a kingdom set off with earthly glory, they aspired to honors and offices—expectations which found no nutriment in correct views of the plan of Christ. The zeal of such soon evaporated; they endured for a season, but when other aspects of connexion with Christ developed themselves than they fondly imagined, they retreat in haste, and retrace their steps rapidly to their original position. How characteristic of many in all ages! Laying hold of Christianity before they have made themselves acquainted with its nature, embarking in a profession, the cost of which they have not counted; deluding themselves with expectations which can never to be realized—feeble opposition diverts them from their purpose, and they abandon the cause which they once eagerly espoused.

The third class—the thorny ground hearers, are those who whatever advances they make attain no permanent results because they give themselves up to influences hostile to godliness. They watch not, they pray not, they enter into temptation.

The fourth class alone are attentive and docile, hear and obey; they strive and cry—they watch and pray, and God's blessing rests upon them, and they glorify him in the production of the fruits of holiness.

 WRITINGS AND GENIUS OF GOETHE:

(No. 3.)

It can, of course, not be our purpose to give any thing like either a general review or a detailed examination of all Goethe's works. Our object is not to exhibit all his great literary characteristics, but only one in particular: not to show that he was a great poet, which all the world knows, but to elicit evidence that he was not a christian poet: not to demonstrate that he enlarged the compass of human knowledge, and enriched the public mind, but to show that the tendency of his writings is to corrupt the heart and to injure the morals of the community. For this limited design, our examination of a few of his greater works will be sufficient.—We are far from avoiding a general survey of his writings, because we are at pains to cull, here and there, the evidence which we assert is furnished by his works of their irreligious and immoral character and tendency. By no means. If all his volumes were taken, and all the *decidedly* objectionable passages underscored with red and blue ink, we should have a perfect *orbis pictus* before us. Let any one open a volume of his minor poems, his lyrics, &c., and ten chances to one, the first thing that meets his eye will be some outrage upon modesty, and mangle his cheek with blushes.

But we have neither time nor inclination to mark and point out every thing that would go to show that we are not treating our author with injustice. For our purpose it will be sufficient to consider, and that quite briefly, some of his larger and most popular works. And first then, "Die Leiden des jungen Werther," or "The sorrows of Werther." On this production Heinsius expatiates as follows: This is "a sentimental romance, the like of which never was before, nor has been since, and none, before or since, has operated so irresistibly on the reading world. Goethe designed, by this romance, to indicate the *rights of human energy*, in opposition to the *arbitrary* restraint of social relations."—Verily, this is most delectable. The rights of human energy in opposition to those restraints, which the creator of man, the divine author of social relations, has imposed, from the foundation of the world, upon society, for the preservation of its purity and its peace! Pity he had not discernment enough to see that it was the rights set up by sin, by the wicked heart of man, in opposition to the institutions and the laws of God, which that work tends to vindicate and justify. Our critic, after his sublimated wisdom had found vent in the above explosion, proceeds to show how the poet accomplished his magnanimous purpose. We shall not follow him in his lucubrations.—The summa summanum of this precious morceau is, that Werther, a young man, in whom the *energy* of carnal passion was great, but who possessed no *moral energy*, whatever, makes the acquaintance of a country-gentleman's beautiful, amiable, and virtuous wife, and conceives for her a violent passion.—And now follows a mass of moonstruck raving, and sentimental declamation, by word and by letter, which it is quite astounding to look upon. "This is a truly poetical character," says our critic again. No doubt there is a vast deal of poetry in all this—but we deem poetry to be too costly a pearl to be thus cast among swine. Now, for aught we are able to testify to the contrary, the young hero did awaken some peculiar interest, in his behalf, in the object of his inordinate attachment. But the lady had self-respect, appreciated the excellencies of her husband, possessed a regard for the sacred institutions and the virtues of social life: she had energy enough to insist on the observance of the restraints which those institutions impose on erratic and unlawful affections, and thus, our young gentleman's desire after unholy pleasures could not be gratified. The result is that, after perpetrating some more poetic flights, by dint of paper, ink and a grey goose quill, he very deliberately sets about loading his pistols and blows his brains out.—Now all this may be painted to the very life, as true to human nature, in its disorderly manifestations, as can be, and we are far from impugning the ability with which the author has managed the matter in hand. But what business, we ask, has the christian poet with such matter, except it be, from a christian stand-point, to rebuke and reprobate? What moral does this work teach? If it be

this, that men who fiercely rush against the sacred bulwarks of social peace and happiness, the heaven-appointed institutions and virtues of social life, and who grossly violate the laws of God, whether in desire or in deed, are apt so completely to lose the balance of their mental powers, as to close their career with suicide, we say that the world has known this long ago, and been little the wiser or better, for knowing it. It needed not that Goethe's genius should invest such a deed with all that magic charm of poetry and romantic interest, which he has thrown around Werther's suicide, in order to make weak, unprincipled men of the world more than ever in love with this method of terminating their life of guilt, and therefore of disappointment and vexation. And it is nothing but disappointment in impure desires, nothing but dark and stern despair, that leads Werther to the commission of his last crime.—There is, of course, no trace of regret at a mispent life, of sorrow for his total abandonment of the principles of virtue and purity, no repentance in view of his entire surrender to the dominations of an unholy heart, any where exhibited in the conduct of this poetic hero. He is disgusted with life because he looked for its enjoyment in the acquisition of forbidden pleasures, and failing in this, he blows his brains out. The world has many such lessons of practical *wisdom*. It remained for Goethe to deck out this in charms and attractions of such a nature, as to produce such a host of imitators of Werther, that the German language was, in consequence, enriched by a new verb: "Sich erwerthern." This will suffice to set forth the character and tendency of "The sorrows of Werther."

The next work which Goethe published, is entitled "Wilhelm Meister's Lehrjahre!" "The apprenticeship of William Meister." This production is briefly described by Wachler (*Vorlesungen, &c.* vol. II, p. 291,) as: "The work of magical romance in sisterly union with a reality that lucidly explains itself, a *Lehrbuch* of life—experience, of the knowledge of mankind, of philosophy and of criticism, reconciling the claims of art with the thousandfold demands and manifestations of life." We are fully sensible of the excellencies and beauties of this work, exhibited in its philosophical discussions, in its enlightened and generous criticism, in its delightful dissertations on literature and art. But, alas! alas! for the immoralities of its practical life. It opens with an illicit connexion between a merchant's young son and an actress, which is brought to a tragical conclusion, and in the progress of the tale, scenes and transactions occur, which really we must be excused from even hinting at.

The next novel is entitled "Die Wahlverwandtschaften," i. e. "Elective affinities." Of this Wachler merely says that it represents life in its brittleness and soft pliability, its daily lights and shadows, and exhibits the power which the play of the hidden laws of nature exerts upon human relations." And we shall only

say that we must regard it as one of the most dangerous books ever written: that it applies the principle of elective affinities to the sacred ties of wedded life, so as to do away, if the application were correct, all its solemn obligations to faithfulness and chastity.—Against the loud complaints which were raised from various quarters against this book, Franz Horn (vol. III, p. 251,) strenuously defends Goethe, and says: “Is it to be expected that he should occasionally step forth from behind the scenes, and say: this thought of the count, &c. &c., I do not myself approve; do not therefore take offence at it.” This is really quite too contemptible. We are not disposed to deny that such subjects as we have before us in *Werther*, in the historical part of *Meister*, and in the *Wahlverwandtschaften*, may, if exhibited in their true light, and from the right point of view, be made very profitable. And surely our critic did not consider how this ought to be done.—He forgot, or chose not to remember, that the great majority of readers read only for present amusement, not caring to inquire into the actual drift or tendency of a book, whilst it affords them entertainment. He did not bethink himself of the fact that most people need to be distinctly informed of the nature of things and relations around them, and explicitly warned of evil where it exists. He forgot that although people have the Bible, and eyes and reasoning faculties, they need preaching, not only to make them rightly understand what duties the scriptures enjoin, what they condemn as evil, but to excite them, in various ways, to eschew evil and to pursue the good. And thus the novelist, if he designs to benefit mankind by his writings, must not only depict a number of vicious characters, but distinctly set forth wherein they are wrong, and point out the connexion between their vices and their misery. This, therefore, Goethe ought to have done in his *Werther* and his *Wahlverwandtschaften*. He should have placed into strong light the monstrous errors in which his characters had become involved, and then they might have been a warning to others. But this was no part of Goethe’s purpose. If, as we have seen, he declared that serious things annoyed and troubled him, we here see that he delighted in the contemplation and portraiture of impure and unchaste characters and scenes. In his *Meister* the most offensive transactions, the impurest scenes, the most obscene conversations, are described and retailed, with a complacency and a gusto that show that they are the overflowings of a heart full of such virulent matter. And, in the same manner, he presents, in his *Wahlverwandtschaften*, a sparkling goblet of poison to his reader, without giving him the slightest warning that such poison is present, not to say aught of pointing him to the antidote. Nay, in this book, the poison is so skilfully concealed under the pleasing exterior of the most refined social intercourse, so artfully sublimated by the brilliant coruscations of the most intellectual conversation, and so cunningly veiled under the plausible decencies of outward deportment, that nineteen

readers out of twenty will have their hearts corrupted, their moral consciousness perverted by the reading of it, insensibly, and therefore the more certainly. Franz Horn has the following quotation from a German critique of this book, but he introduces it only in order to contradict it: "As the whole book seems to have for its object a chemical analysis of sin, and as its moral value is, at all events, past redemption, it might almost be desired, that some real sinning were introduced. But instead of this we have the perpetual intention to sin, which devastates the inward man, more dreadfully than sin itself, which may again be destroyed by the free operation of repentance; or is there really one among us to whom the Prodigal Son, or Mary Magdalene, are not dearer than a Pharisee or Scribe?" But our critic sees nothing in this book that is not excellent and delightful.

We shall close our remarks on those works of Goethe which have hitherto been before us, by translating the following severe denunciation of Jean Paul's, from what he styles his "Friedenpredigt." He is speaking of the licentiousness of the age, and says: "A second antidote, no less than the poison, is in the hands of the poets: it consists in their representing the sacredness of higher love, which will shield, if not the man, at least the youth. Time and consequently age, gained with youth, is every thing gained, for thus youth has not been lost." * * * "But that writing hand which, with its book, comes to the aid of example, and with the poetry of sin helps on the prose of sin, and which poisons those whom the age has wounded, may that hand be never pressed by the hand of a friend, never accepted by the hand of a woman!"

We have charged Goethe with delighting in impurities and obscenities.—This, we think, will further appear, if we briefly consider two of his dramatic pieces, with which we shall conclude.—And, first, let us look for a moment at his *Egmont*. This character, and all the transactions and events which render him remarkable, are before the world, and belong to one of the most interesting chapters of modern history. *Egmont*, a Flemish hero, whom the tyranny of Philip II, and the malignity of Alva brought to the scaffold, is one of the finest subjects for the dramatic muse. And truly great does Goethe's genius appear in the management of this subject. But in the gross wrong which he does the moral character of *Egmont*, he demonstrates his own utter contempt of all moral excellence. He seems, indeed, to have loved his hero more for the immoralities which he imputes to him, than for the virtues which he actually possessed. *Egmont* had his weak points, but they were amiable weaknesses: witness his utter unwillingness, to which he clung to the last, to believe that Philip, whom he had so faithfully and successfully served, could really be so ungrateful, and so base as to mean him any real and serious harm. His unsuspecting confidence in the goodness of others was his ruin, but it

sprung from the ingenuous and unsophisticated goodness and kindness of his own heart. Now this man, the magnanimous patriot, the faithful husband of a noble woman, the tender father of a numerous family, and withal, as far as we know, a sincere christian, is, in this drama, in violation of all history, represented as stealing, again and again, to the chamber of a weak, confiding girl, whom he has seduced. Now, what are we to think of an author, who thus sets at nought all the evidence of history, and disregards the sacredness of such facts as we have mentioned above, to blacken a noble and exalted character, merely in order to indulge the pruriency of his own foul imagination? It may be urged that the dramatic poet has the license to bend history to his purpose, and that, in the instance here complained of, every reader or spectator will know that this departure from historic truth is indulged in by the poet, merely in order to add poetic interest to his tragedy. But no such thing.—For though, in general, this license be granted, we do most solemnly protest against the right of the dramatic poet, to represent a good and virtuous man as a vile and wicked deceiver and seducer. The very fact that the tragedy is founded on history, that the hero is a historical personage, will lead the multitude of spectators and hearers to suppose, that the poet would not have thus depicted him, without having the authority of facts in his favor. And thus thousands receive a false impression respecting a character which deserves the respect and admiration of all. But, apart from this, what can the christian poet have to do with such subjects, even though they were vouched for by history? Is he to be called a christian poet, who lays hold, with avidity, of such subjects, and embellishes them with all the charm and melody of his art, and employs all the powers of his genius, to place them in a false and seductive light? And not only has Goethe done this—but he has gone out of truth's way to find wherewithal to gratify his impure taste, and to corrupt the morals of the public: he has invented a tale of guilt for one whom history describes as virtuous. For shame!—And in the face of all this, Horn and Carlyle and others would still have us believe that Goethe was a christian, a benefactor of mankind! Really, we must run out into the open field and under the bright sky, and breathe some fresh air, for the atmosphere around us is getting thick.

Well, we are *au fait* again. We had intended, in conclusion, to say something on "*Faust*," which is declared by high critical authority, to be Goethe's greatest production. But we are sickening of our work, and shall therefore bestow but a few remarks on this chef-d'œuvre, especially as the observations made on the other works are, *mutatis mutandis*, no less applicable here.

With the poetic merits of *Faust*, we have nothing to do: they are unquestionably of the highest order. The metaphysics, the hidden meanings of this extraordinary production, we are free to confess we do not fully understand; and we are quite confident,

that nine-tenths of the critics, who puff and blow with their extraordinary exertion while expatiating on the beauties and excellencies of this same Faust, understand little more of the matter than we do; and it is quite gratifying to see that some have candor enough to confess as much. Of the moral and religious character of the work there can be but one opinion among devout christians. So far as our own experience goes, we can only say, that though we *have* read it thoroughly, we have often been compelled to lay it aside with disgust and loathing. We do think that the blasphemy which it contains is but a sorry set-off for the seduction and impurities with which it is rife. We do not for a moment doubt that Goethe's execution is admirably adapted to his subject.—But again we say that the christian poet can have nothing to do with such a subject, except to hold it up to the abhorrence of men, to serve as a warning to all. And of this we here seek the traces in vain. Indeed, Faust is in the end carried to heaven by angel hands, and Mephistopheles thinks that he has been cheated out of him, and so far as Goethe shows to the contrary, he is right. This much is certain that the serious christian will find it quite impossible to comprehend on what grounds the hoary sinner is thus transferred to the kingdom of glory.

But we must close. To the warm admirers of our author we have only to say that in penning these articles we have been conscious of none but the purest motives. We love truth more than Goethe's reputation, and are more concerned for the moral purity than the literary refinement of our rising generation. We are well aware that Goethe's friends will say that we have looked at him from a point of view, and applied to him criteria, which are not adapted to the case. But we think that the christian has no right to look at men and productions, calculated to exert a most powerful influence on the mode of thought and feeling, on the manners and morals of society, than from the stand-point of the gospel, of its truth and its morality. We are also well aware that the modern republic of letters has its own system of religion, its own code of morals, according to which great genius and literary eminence, so long only as something under the name of religion is professed, constitute a saint. And of these modern literary saints, the notorious professor Strauss is, no doubt the patron-saint. We expect to incur the charge of being at least a century behind the age.—Those who are disposed to make it, we assure, beforehand, of our entire forgiveness. In some of the tendencies of the present age, we do most devoutly hope to be left far in the rear, well assured that we cannot stay behind so far, that the world should not have to travel back again to the position which we would fain believe we occupy, inasmuch as we trust that we stand on the broad and firm rock of truth and godliness, the gospel of Christ.

POSTSCRIPT.

WE have before us the Philadelphia "Daily Standard," for the 2d ult., containing a short article in reply to our last on Goethe. To the writer of these strictures we are under great obligations. The ground which he takes in combating the views we have advanced, and in making out that our "*article on Goethe is a most complete and signal failure,*" is precisely the ground which the defenders of Goethe must take, the ground which we knew would be taken, in case our remarks should call forth any opposition.—Every word which the writer says, goes to establish the position we have taken, in our observations on the character of Goethe's writings. We complained that Goethe never had any other than an artistical purpose, and that in him, the moral phase of the poet was black as Erebus. And we are persuaded that to those who occupy the same stand-point with ourselves, we have made out a very plain case, by incontrovertible evidence, on which our reviewer refrains from touching at all. On the other hand he assumes, at once, a position, which clearly proves that his and Goethe's pantheism and our gospel-views on religion, will compel us to differ for ever on our subject. We have in our last and in the above article, spoken of the peculiar views on religion prevailing among modern men of letters, without calling them directly (only by implication,) by the name of pantheism, but the following extract from our reviewer's remarks, will prove that this word is the only one applicable. He discourses as follows :

"Goethe was *the* artist and critic of our age; his very philosophy was the philosophy of art. Witness his theory of colors. This is not *excluding* religion; it is merely seeking it in another quarter. It is seeking it where Horace and Virgil sought it, and where even Schiller, the favorite author of "The Magazine," has sometimes endeavored to find it.

Goethe, as we said before, was the master of artists. He wished and pretended to be nothing else. He sought nothing but beauty and harmony in nature, and he discovered it with a poet's eye, where it had been hidden for ages from the observation of ordinary men. This was his privilege, and this is the proper point from which to view his genius and his works. Whenever a new object presented itself to his mind, his first question was: Is it a fit subject for an artist? And that question being answered in the affirmative, he gave it shape and being. In this manner he often chose a trivial subject for his muse, as the sculptor breathes life into stone, but whether the subject of his reverie was high or low, he gave it a most exquisite finish, and secured the triumph of the artist. Not an expression, not a word in all his writings, but what is graceful and admirably adapted to the character of his muse. Every where the same plastic finish—the salient points arranged with a painter's perspective—the colors fresh and blooming, as if to rival the creating hand of nature—the proportions just, and the characters moving as if in a world of reality. His figures are not actors on a stage, they are the very men those actors are intended to represent; they live and act and suffer and die and create our sympathies like living beings, and when we meet them, we acknowledge them as old acquaintances with whom we have lived and suffered and enjoyed ourselves from childhood. This is the muse of Goethe, a mirror of the world as it is—with its illusions, its disappointments, its hopes, its virtues, its vices, its sin and its wretchedness. Goethe never attempted to draw his pictures after a *fashion*. He shaped them after nature, and provided they were true, the artist was satisfied.

It was a great pity that the spiritualism of the early Christians *destroyed* the works of the ancients, and *opposed* the worship of the Spirit to the humanizing arts of the Greeks. Christianity and Art are not opposed to each other. Neither are soul and body. It is their union which created man; and as the body, in a material world, must forever remain the means by which the soul manifests its action, so must the arts in their perfection, reflect the Divine Spirit of the Lord in a creation of his creatures, which, according to His eternal law, must again be after His own image. This is Goethe's view of humanity, and in this sense he was perhaps as good a Christian as the writer in "the Magazine." "

Now, if our readers will just take another look at our unpretending articles, we are willing that they should decide whether our reviewer, who tells us that Goethe found religion where Horace and Virgil and even Schiller sought it, has not fully confirmed the objections which, on religious and moral grounds, we advanced against the character of Goethe and his works. And he declares, in almost our own words, that Goethe *never had any other than an artistical purpose*. For this we thank him. While he continues, after this acknowledgement, to extol him to the skies, even as a religious man, it is quite obvious that we look at our subject from opposite points of view.—He calls Schiller our favorite author.—This makes us regret omitting in our first article, a qualification of our praise of Schiller, which we had intended to insert. We do certainly think that in respect of moral purity there is no comparison between Schiller's and Goethe's works to be thought of. But in respect of gospel-religion and piety, we apprehend that their position is much the same. Schiller has written philosophical treatises, which are little short of blasphemy, on several biblical subjects. And several of his poems, such as his "Götter Griechenland's," and his "Resignation," cannot be read without shuddering by any devout christian. But never can Schiller be charged with what must ever cling to Goethe's skirts, the guilt of having corrupted, by his *popular writings*, the public mind and heart. His "Robbers," is indeed bad enough, but it is a work of Schiller the boy of 18, which Schiller the man was often heard decidedly to condemn.

PSYCHOLOGY; OR A VIEW OF THE HUMAN SOUL; INCLUDING ANTHROPOLOGY, *being the substance of a course of lectures delivered to the Junior Class Marshall College, Penn., by FREDERICK A. RAUCH.* New York: W. Dodd, 1840.

THE subject of mental philosophy is attracting more attention in this country just now than it has done since the days of Jonathan Edwards. This is, no doubt, owing to various causes, but, perhaps, to none more than to the increasing interest felt in German literature. The literati of the United States, after having satisfied themselves for half a century, with deriving all their ideas from the "mother country," have at length made the discovery that England is not the whole of Europe. And having once set

foot on German soil, they are, perhaps, nearly as much perplexed with its new systems, and with its almost countless host of writers, as a native of the old world would be with the strange aspects of nature in the pathless and interminable forests of this western world. So different were the philosophical systems of Germany from those to which our countrymen were accustomed, that they seem, at first, to have thought them scarcely worthy of consideration. Neglecting them, therefore, entirely, they devoted themselves to an examination of her philological labors, which have more than once met with so much favor that men who aspire to the highest seats in the synagogues and temples of science, have not been unwilling to use them *just as though they had been their own*. But more adventurers entering these fields, the novelty being somewhat abated, or, it may be, the language being better mastered, even the transcendental philosophy was investigated, and Kant, and Fichte, and Schelling, and Hegel, are becoming names "familiar as household words." In New England a school has suddenly sprung up, which seems determined to follow out to their legitimate consequences the deductions from the "principles of pure reason," and would not, we presume, hesitate to avow its perfect sympathy if not identity with some German prototype.

Alarmed at the aspect which this system presents, a great outcry is raised against *German philosophy*,—just as though German philosophy were all of one kind—as though Reinhard had not been a contemporary of Kant! With equal propriety might the Germans have denounced all English philosophy after Hobbes, and Shaftesbury, and Hume had written.

Dr. Rauch's work, then, appears at a very favorable time, and under very interesting circumstances. Educated in Germany, he has become identified with this country and its institutions, so that he may naturally expect a fair hearing from all parties. And, in fact, it is quite interesting to remark the effects produced upon the same men when their prejudices are awakened and when they are dormant. We might mention more than one periodical of the country which a few months since was opening in full cry against German philosophy as published in New England, but which can now give very liberal criticisms upon the same thing making its appearance in Pennsylvania. Not that we would insinuate that there is any sympathy between Dr. Rauch and the representatives of rationalism in the United States. We know that their professed theological views are entirely different. But their philosophical views are, after all, derived from the same German schools. Our author in his preface, pp. 4-5 tells us that he "feels himself under obligation to acknowledge fully the use which he has made of the following writers: * * * *Hegel, Kant*, * * * *Hartman*, and others. He has used these authors with more or less freedom, and especially Carus, Jr., Daub and Rosenkranz, whose general arrangement he has adopted, not without some improve-

ments, however, as he hopes. The work was to be of *one* spirit; whatever has been suggested by others, had to become a part of the whole by receiving this spirit and by representing it." This spirit is naturally that of the school in which our author was educated. We imagine Hegel's system, der Wissenschaft, was at that time the *râge*; Hegel has of course, long ere this, descended from his throne of royal state, but who is now the Magnus Apollo, we have no means of knowing with any certainty, till the arrival of the next dispatches from Germany. But not to detain the impatient reader we shall at once proceed to make a few extracts from the work itself—a few precious gems, our limits forbid more, but we may assure those who can appreciate them, that this school of Metaphysics will furnish an inexhaustible mine.

The treasures are vast, and we scarcely know which to select, but as we wish to interest all our readers, we will begin with the Dr's elucidation of ominous dreams: "Pearls in dreams indicate tears; pheasants with peacock tails are symbolical of beautiful poetry. Weeping in dreams is said to announce great joyousness; cheerfulness in dreams foretells mourning. To eat earth means to gather riches; beautiful lilies apprise us of scorn which we shall have to endure from the world. Marriage-feasts in dreams are the messengers of misfortune, as funeral processions those of joyful occurrences. * * * A certain law prevails that extremes elicit each other." p. 110.

This law would seem to prevail in metaphysics as well as dreams. Having exhibited every possible variety of pantheism, scepticism, and infidelity, German philosophy, to judge from the Dr's work, exhibits symptoms of a speedy return to the beautiful simplicity of the writers of the 4th and 5th centuries of the christian era. We could not read the Dr's description of "the plastic power" forming the *salamander* and the *dragon* in the cavities of the earth, without calling to mind the Pelican and Phoenix of good old Jerome and his contemporaries, and the Dr's explanation of the periodical migrations of birds and fishes, is eminently characteristic of the same school:

"No doubt but all the changes of the air must be quickly felt, and the sympathy between the bird and its element must be very strong. When, now, the bird, after her young are reared, feels a desire to wander, because nutrition becomes scarce, the warmth diminishes, and the whole state of the atmosphere is changed, she will be *attracted by the warm south wind*, and following it, will find her new home. It is not a previous knowledge, then, not a compass that directs her, but the *warm winds, alluring to the south, penetrate and bear her onward*; as the fish feels itself *drawn by the sweet waters to the rivers.*" p. 37

Many a *questio vexata* is as simply disposed of as these; we will take another example, personal identity, which has puzzled many a wiggled pate, but these metaphysicians have unriddled the riddle; it can puzzle no more: we are told that "the *external frame is not the body*, and that it is not to be opposed to the soul, but that the life and power which connects the elements *is the body.*" p. 171.

Again, "This *I*, this personal identity, is invisible, can neither be seen nor felt; is neither bone nor muscle, neither nerve nor sinew, and is only accessible to thought. If I say, I have wounded *myself*, I speak inaccurately, for I ought to say I have hurt *my limb, my body*." p. 177. We just now learnt that the external frame which may be wounded is not the body:—but this is a trifle and we pass on:

This *I* is "the centre of nature, the echo of the universe.—What nature contains scattered and in fragments, is united in the person of man. Every isolated feeling, every solitary sound in nature is to *pass through* man's personality and to centre in it. His personality is *the great, beautiful and complete bell*, that announces every thing, while nature contains only parts of it, the sounds of which are dark and dull." p. 178. We regard this passage as particularly lucid and as a beautiful comment on Fichte's first principle:—"A = A. X represents the systematic dependency of the whole. A and X being supposed to exist in *Ego*, may be signified by this formulary *Ego sum Ego*." Tennemann, § 385.

We beg the reader to obtain a clear comprehension of all this, and trust personal identity will give him no farther trouble. Indeed Perspicuity forms an essential characteristic of this system of German Metaphysics. The geometrical accuracy of definitions is quite refreshing: *Feeling*, for instance, is defined "passion called forth by its own activity." p. 164. Turning to the definition of Passion, (p. 271,) we learn that it is "a vehement, *immovable*, and persevering inclination that has received into itself a strong emotion, or another inclination or desire." Substitute this for the word passion in the other definition, and *feeling* becomes perfectly plain. When the thing *felt* differs from him that *feels*, the *feeling* is called a *sensation*, (p. 165): substitute the correspondent terms for *felt*, *feels*, and *feeling*, and every one will see at once what is meant by sensation. Should there still be any doubt, we learn that sensation is the limitation of an activity which is felt by the activity. (p. 186.) And again, (p. 257,) that *Feeling* is a *trembling motion* in itself, *Sensation* a dark and confused *weaving* of the mind.

Having now obtained a clear conception of what Feeling is, we are told that "the organ of the sensation of feeling is the skin! and that the skin is sensitive in proportion as it is *tight*." p. 188. Much speculation might hence arise to determine which part of a mortal *corpus* (we suppose we must not say *body*), is the most sensitive, and which King Solomon would have chosen for the application of his rod.

But the profundity of our author's Metaphysics is equal to the perspicuity. We probably all have a predilection for some colors and a dislike of others—few of us would choose to encase our nether man in red; but have we ever asked ourselves the reason? 'Aye, the reason, Jack, the reason.' Listen to the Dr's observations

on symbolization of colors and the reason will be plain: "Black is the color of mourning because it *extinguishes* all other colors; white is the color of innocence, because it is the general ground for all colors. Black and white mixed, form gray the color of resignation, fear, uneasiness, and twilight. Hence nearly all nations represent good beings in white, evil spirits in black, and ghosts in gray. Blue, the color of the atmosphere, we inhale, and which quickens us, attracts, hence it is the color of desire, longing, faithfulness, for faithfulness belongs not to itself, but to another. Pure yellow is the color of gold, it attracts us strongly and is the color of cheerfulness. Red, the color of fire, like it, pierces the eye, and is the symbol of power. Popes, cardinals, and kings are therefore clad in the different shades of red, some of which express violence, as orange, others a concealed tendency to power, as the crimson of cardinals." p 190. Some sceptic may perchance remark, that different nations must have understood these symbols in very different ways; that the people of the East have been perverse enough to make *white* the symbol of mourning. To such impertinent observations we have only to reply, that perhaps in the East white *extinguishes all colors* as black does in the West: but should he still persist in his incredulity, we will adduce another passage from the Dr's work, shewing that the sun is much brighter in the East than with us, for starting in the East in the morning, he has not yet acquired the dust that obscures him towards the end of his journey, and we suppose, therefore, the extinguisher of all colors may be a cheerful relief from his intolerable splendor:

"In the East, the sun rises with majesty and pursues his course towards the West. The brightness of his light is so great, that man, in gazing at it, is lost in admiration and does not notice the things rendered visible by the light, because the glorious light itself too much attracts his eye. He adores, he worships it. In the West the sun sets; his brightness is less brilliant, though frequently sublime and beautiful. * * * Hence it is, that the West is the proper field for science art, and history, for there alone man obtains full possession of himself, and a clear consciousness of the world around him. * * * What *Greece* and *Rome* were in ancient times, *Europe* and *America* are in modern." p. 51.

But this philosophy is great in symbolization: there is a symbol for thinking, and we will give any of our readers not Metaphysicians a month to guess what it can be. Thinking is defined "simple, *undisturbed*, *quiet*, activity; it is a *flowing* activity perspicuous to itself, conscious of itself, and known to itself in every one of its *pulsations*! Its symbol in nature is the *ether*. * * * * Ether is contained in all that has existence, whether animate or inanimate, elementary or concrete. Art may, therefore, extract ether from every thing, because it is in every thing. So it is with thinking. That which truly *is* in nature, are the divine thoughts, the divine laws, and *all the rest is but matter*! * * * Reason like ether is every where, but we can only discover it by thinking, as a Newton, a Kepler, a Cuvier." p. 257.

While we have symbolization before us we must not forget to state that "laying a finger on the nose invites attention, for as the

nose is thus divided, so the judgment is accurately to divide, but the judgment cannot be without attention. Rubbing behind the ear has reference to the understanding, for the ear is the most theoretical sense." p. 157.

Men whose unhappy lot has kept them ignorant of Kant and Hegel, may be determined to believe it makes no difference how or where they rub their noses, with the right hand or with the left; to those who cannot see beyond their noses it will assuredly so seem—but to us who recollect that man has no mind of his own, that "mind is but an internal motion," p. 268, (though whether of the divine thoughts, the divine laws, or of the nine elements, gases, metals, earths! and salt!! which compose our mortal *corpus*, in the absence of an explicit declaration from the Dr. we feel ourselves incompetent to decide,) to us who recollect that there is nothing in nature but the divine thoughts, the divine laws, and that all the rest is but matter, it is evident that the finger cannot scratch the nose without a direct impulse from the divinity, and that the scratches must obey the divine thoughts and the divine laws. "For the divine law is the divine will, * * * it alone is free. * * * It is supposed that our will is free when it can choose between the evil and the good. *This idea is wholly erroneous*, * * * for if freedom, like every thing else in creation, has its own nature, * * * then freedom includes *the necessity* of acting in accordance with its own nature, or else it destroys itself. * * * Every one will admit that in the moment light chose to turn into darkness, it would lose itself and cease to be the free light. So it is with liberty. * * * Liberty is therefore a free activity that is not arbitrary but *includes necessity*." p. 142. Does a man therefore scratch his nose when he wills to do so? He may in his vain ignorance suppose he does, but how far from the truth is this! Liberty includes necessity. He scratched his nose, and he could not but scratch his nose for—*it itched*. Will he say the itching was of his will!

But we must draw our remarks to a close: we have already made large extracts, and must leave space for a few observations on the philological part of the work. We know it is not in our power to do justice to these speculations, but we will do our best.

After having stated that language is neither of human invention, for "*to invent language presupposes language already*," (p. 240,) nor the gift of God, the Dr. brings forward a "view which comprises what is true in the two former and avoids their errors." "God gave man in his reason the possibility of thinking and speaking, as he placed in the germ the possibility of growing and developing a specific form. Without will or design on the part of man, but naturally and unconsciously, language proceeds from the development of reason." p. 232. [Dogberry is right after all: "Reading and writing come by nature,"] and language grew somewhat in the manner of animals from Lamarke's primitive

globules, (*petits corps gelatineux*;) one putting forth a claw, another a wing, another a tail, &c. That there are different languages in the world, while reason is one is owing to "the influence of race, nation, occupation, &c." "So the flame remains the same, though spread from one to a thousand torches, but the torches kindled may produce a *slight* difference if one is of hickory another of pine." p. 233. The analogy is perfect: there is the same kind of difference between the Hebrew *lechem*, the Greek *artos*, the Latin *panis* and our own *bread*, as between the respective flames of brands of cedar, pine, oak and hickory.

"It has been a favorite idea ever since grammar has been treated philosophically, that there exists in the sound of letters and words some fitness to express the conceptions placed in them. This idea founds itself philosophically upon the fact that the sounds of all things rest on their internal vibrations or trembling motions, which, following certain decided polar directions, announce the *true nature* of every thing, for nothing can vibrate against its susceptibility of doing so. * * * Words are either more or less correct, more or less happy *imitations of the sounds* that are peculiar to the phenomena indicated by them, and as every thing *expresses its nature* by single sounds according to which man names it, man in his language expresses the true being of all that exists." p. 238. *Lechem*, *artos*, *panis* and *bread*, are therefore imitations of the internal vibrations, which follow the polar directions of the substance indicated by them, and we suggest to mathematicians to employ the calculus forthwith to determine from the sound *lechem* the shape and ingredients of a Jewish loaf! "The vowels, open and sonorous, are communicative, while the consonants *surrounding the vowels*, and mute without them, give form. Vowels then are the product of the desire of communication, consonants that of our pleasure in *forming* whatever comes in contact with us. Articulation and formation of sound is the same.—The opinion now is that both vowels and consonants had originally some significance, some natural fitness to be the signs of the ideas or impressions, to be represented by them. * * * This fitness shows itself, first, in the vowels." p. 238. We have not room for the Dr's entire list of well-chosen examples illustrative of this doctrine, and it would be a pity to spoil the beautiful connection of the whole by quoting only a part of it, we purpose therefore to give *the principles*, and to annex to each a few examples which we trust will satisfy our readers as to the correctness of the author's views, and we generously offer the Dr. the use of our examples for his next edition:

"First, then, in the *vowels*.—*U* and *I*, are indicative of deep emotions and clear and lively colors:" ex. *putty*, *rumble*, *pumpkin-pie*. "A signifies pleasure, in general something handsome or great:" ex. *hangman*, *ratcatcher*, *madcap*. "This significance of vowels is beautifully exhibited in the Persian imitation of the nightingale: "Dani tscheh guest mara an bulbul shehheri—Iu chud

tscheh ademi kes i' sehk bichaberi." " As some of our readers may never have heard the nightingale, we could not refuse them the pleasure of this passage. But to proceed: This fitness of letters to be signs of ideas shews itself " *Secondly*, in the *consonants*.

* * The sound *S*, is used in words that express something *strong, solid, fast:*" ex. *sneak, snake, salmagundi*. "The Sanskrit sound *li* indicates that which is *melting, flowing asunder, the fluid in general, the little, the similar:*" ex. *lion, lasting, lillibulero*. "The sound *W*, whatever is *wavering, restless:*" ex. *whitewash, wiseacre, wall, and wormwood*. "The letter *R*, signifies the *crooked, the rough, the rude, the regular:*" ex. *riffraff, rantipole, rareeshow*. "The letters *b, p, f*, as they require full lips to be pronounced, so they are expressive of fulness:" ex. *bubble flabby, pepperbox*.

We conclude this prolix article by an extract from the work which we think is a fair specimen of its style:

"Love, in general, is the devotion of one person to another. In it we surrender the independence of our existence, and desire to become self-conscious, not in ourselves only, but especially in the consciousness of another. In him we seek ourselves, by him we desire to be acknowledged and received with our whole personality and all connected with it. His consciousness we desire to penetrate, to fill with our person all his will and knowledge, all his desires and wishes. Then the other lives only in us, as we live in him. Thus both are identical, and each lays his whole soul into this identity. Love is, therefore, ennobling; for loving we do not belong to ourselves, but to him whom we love, as he belongs to us. Thus our selfishness is broken; we forget ourselves as isolated beings, and seek and find ourselves only in each other; we do not exist and live for ourselves alone, but at the same time for him, whom we love, and principally for him; for in him the root of our joys and pleasures rest, in him we possess ourselves wholly, out of him the world is dreary and dead to us. Whatever cannot be drawn within this circle of our love, leaves us indifferent. "Especially in female characters is love most beautiful; for with them this devotion, this surrender is the highest point, as they centre their intellectual and real life upon this feeling of love, in it find their only hold on life, and if misfortune touches it, they disappear like a light which is extinguished by the first rough breath. In this subjective tenderness of feeling love is not found in the classic art of Greece, where it appears only as a subordinate element for presentation, or only in reference to sensual enjoyments." "

HOMILETICS.—No. 4.

[MR. EDITOR—Having but little leisure, this month, to prepare a continuation of the subject of Homiletics, I send you, for the present, a couple of skeletons, or dispositions on the narrative of the good Samaritan. This is amongst the most instructive and interesting of our Saviour's parables. It exhibits very beautifully the genius of his religion and incidentally his own admired character.]

THEME.—Duty in regard to the wants of our fellow creatures.

1st. We should not be insensible to those wants.—The priest is an exemplification of insensibility.

2. Our sympathy should not be evanescent.—The Levite exemplifies this.

3. Our sympathy should be deep and permanent—thus felt the Samaritan.

4. We should determine to do what the case requires.—Thus determined the Samaritan.

5. We should be ready to make sacrifices in order to accomplish the dictates of benevolence.

6. We should tender our aid not only to friends but likewise to enemies.

The same parable has been treated by a distinguished Swiss preacher in the following manner :

We give his plan first in the original, and afterwards in a translation.

Unsere Nächstenliebe hat gewöhnlich folgende vier grosze Fehler :

1. Sie ist zu eingeschränkt und zu einseitig.
2. Sie ist zu gemächlich und zu mühescheu.
3. Sie ist zu eigennützig und selbstsüchtig, und
4. Sie ist zu wenig anhaltend und ermüdet zu bald.

THEME.—Our love of our neighbor has commonly these four defects:

1. It is too restricted and one-sided.
2. It is too effeminate and averse to labor.
3. It is too selfish and mercenary.
4. It is too transitory and too easily wearied.

The latter is the production of the eminent Müslin, and strikes me as a very happy specimen of arrangement—one which, whilst it commends itself for its simplicity, covers the whole ground of the parable.

Much may be learned from the study of good skeletons, and believing that it may be an acceptable service and profitable too to your clerical readers, I design, with your permission, to furnish you occasionally with specimens of value, which have presented themselves, in a course of reading pretty extensive, in the department of homiletics.

From Suddard's British Pulpit.

SKETCHES OF CELEBRATED PREACHERS.—No. 2.

REV. THOMAS CHALMERS, D. D.

“A warrior in the christian field
Who never saw the sword he could not wield.”

[COWPER.]

THIS celebrated ornament of the church and of letters is a native of the county of Fife, Scotland, where his ancestors have long

been distinguished and respected as substantial agriculturists. After receiving a grammatical education in the country, he removed to the college of Edinburgh, where he was marked as a diligent student; but did not evince any extraordinary vigor of intellect.— Though destined for the ministerial office, he rather preferred the lectures of Professor Robison, who filled the mathematical chair, to those of Dr. Hunter, who presided over the divinity class. Mr. Chalmers, however, did not neglect the peculiar studies more intimately requisite to qualify him for the important and varied duties of the pastoral care. In due course he was licensed as a probationary preacher, and after serving a short time as an assistant, he obtained a presentation to the living of Kilmany, over which cure he was regularly placed in 1802. This is a considerable port town on the northern shore of the Frith of Forth; which, from its situation, afforded ample scope for ministerial diligence. Mr. Chalmers spent some years here, without attracting any particular notice beyond the bounds of his parish, or producing any visible reformation in it upon the principles and manners of the people. His studies in fact were more directed to political economy than to practical theology; as his first literary performances evinced. It will seem extraordinary to most persons, that a man of learning, regularly educated for the ministry, and holding a benefice in such a country as Scotland, should have the spirit of religion to acquire, after exercising the teacher's office in a large parish for some years. The case, however, though truly lamentable, is by no means singular. During a course of lectures on several branches of theology, connected with several articles which he had engaged to write for an Encyclopædia projected by Dr. Brewster, he began to suspect the correctness of his former views of the Christian religion. In following up this doubt, he soon discovered the reason why his preaching against vice had been so inefficacious. At Kilmany he labored for more than twelve years, and after his removal to Glasgow, where he had been invited to take charge of the Zion church, he published an address to his former parishioners, in which he gave an account of the great change that occurred in his ministerial conduct while resident among them. After ministering at the Zion church about three years, Dr. Chalmers was transferred to the more extensive charge of St. John's parish, in Glasgow, where he continued to labor with the most beneficial effect for several years, until he accepted the chair of moral philosophy in the University of St. Andrew's, from whence he was removed in 1828 to the professorship of divinity at Edinburgh.

The popularity of this eminent divine is not an ephemeral admiration, gained by the art of an insinuating address, or the glare of a specious eloquence. His appearance in the pulpit is rather repulsive than inviting. The inflexibility of his features—his small pale eyes nearly half closed—his tone, at the commencement, low, and almost drawling—his utterance, naturally rough,

made much more so by his broad Scotch accent—his gesture, though earnest, not remarkably expressive—his action, inelegant and unappropriate; may almost prejudice a stranger against him. But he must be a very superficial observer, a very careless and insensible hearer, whose attention is not soon arrested and fixed. The eye kindling into unusual brilliancy—the countenance beaming with intelligence—the whole man labouring to give utterance to mighty conceptions:—all force the hearer to confess the preacher's power, and to feel that he is in the presence of a master-spirit of the age.

The *forte* of Dr. Chalmers is generally thought to be in his mighty power for illustrating the external and internal evidence of Christianity, and the identity of the whole system with the principles of sound philosophy. From the pulpit and through the press he has proved, most clearly and triumphantly, that all which is sound and true in philosophy leads to religion; that all which has a contrary tendency is, by the showing of philosophy herself, false and hollow.

The following comparison of Robert Hall and Dr. Chalmers, is said to be from the pen of the present Bp. of Calcutta:

“TO COMPARE MR. HALL WITH ANOTHER SPLENDID GENIUS OF OUR AGE, DR. CHALMERS, is a difficult, and an invidious task. They are both highly gifted and most powerful men, raised up and qualified for great service to the church of Christ; but they are very different in their style and character of mind. As to the use of the English language and purity of composition, Mr. Hall, the most elegant writer of his day, stands confessedly vastly superior to Dr. Chalmers, whose corruptions, neglects, inventions, and bad taste, make his finest discourses at times unintelligible. But this is an introductory and very inferior point. As to power of mind, I should think Dr. Chalmers the more daring and vigorous, and Mr. Hall the more delicate and acute reasoner. Dr. Chalmers is bold; Mr. Hall beautiful. Dr. Chalmers seizes one idea, which he expands by amplification and reiteration through a discourse; Mr. Hall combines and works up a variety of arguments in support of his topic; never loses sight of his point; touches every subject briefly, and with exquisite taste; and leaves an impression upon the mind more soft, more pleasing, but perhaps not much less powerful, than his great contemporary. Dr. Chalmers gives only one or two projecting truths, and leaves his subject confessedly incomplete: his sermons are composed of many separate thoughts slightly linked to one another; and like the reaches in the majestic course of the Rhine, which succeed each other by breaks, and expand upon the eye with extraordinary beauty when you enter them, but are succeeded by a narrow flow of the stream at each interval, his sermons are a succession of bold and magnificent truths wrought out with strength, and then left by the preacher, that he may press on to the next mighty idea. Mr. Hall's sermons are a

beautiful whole; less daring in the general parts, but more closely connected; coming on the mind with greater conviction, and expanding his one important subject at once before the view; as the wide and fair lakes of Switzerland spread their varied, and complete, and connected beauties before the eye of the spectator. Dr. Chalmers, in short, is more impassioned, Mr. Hall more sublime; the one declaims, the other argues; the first storms the mind, the second charms it and unfolds all its sympathies. Dr. Chalmers is adapted for the popular ear: his bold and reiterated statements, his overwhelming tide of words, his projecting and striking imagery, his small number of distinct thoughts enforced in different forms; all make him the preacher for the crowded popular auditory. Mr. Hall is the preacher for the scholar, the student, the metaphysician, the man of elegant education, the fastidious proud despiser of spiritual religion, the pretender to a philosophy not thoroughly fathomed. His master-mind, his acute insight into the very inmost soul, his candor towards his opponents, his infinite reverence for Holy Scripture, his cautious, conclusive argumentation, his delicate and sublime bursts of imagery, his superiority to party feelings and interests, ensure the attention, and fix the conviction, of every competent and unprejudiced hearer.

“As to USEFULNESS, the palm must be conceded, FOR THE PRESENT AGE, to Dr. Chalmers: he is more bold, more decisive, more capable of frequent effort, more ready to commit his unfinished compositions to the press, more negligent of the minuter graces which fetter Mr. Hall, and limit his efforts, and have left him, after fifty years of public life, the author of far fewer works, and those works of less extent and less general importance, than Dr. Chalmers has produced in one-fourth portion of that time.

IN THE NEXT AGE, it is possible that Mr. Hall's publications may fetch up the way he appears to have lost in the present. All his practical writings will live and exercise a powerful sway over the public mind, when many of Dr. Chalmers' may have done their work and been forgotten. Had Mr. Hall more of the bold and intrepid character of Dr. Chalmers; would he write with less anxiety and refinement; would he devote himself to the prosecution of some great national topic, touching the interests of morals and religion; would he disregard more his own feelings, in order to do good in a transitory world; there is nothing which he might not be capable of effecting, under God's blessing: for no man of the present age has gained the ear, and fixed the love and admiration of his countrymen more than Robert Hall.”

MISSIONARY INTELLIGENCE.

THE ARMENIANS.—This people have for some time manifested a great interest in the revival of religion among themselves. Like most of the oriental churches, they have long been christians in name only, but their intercourse with the missionaries of the American Board in Turkey and elsewhere, has been the means of awakening some of their most intelligent men to inquire after clearer views of truth and duty. The following extract from the *Missionary Herald*, of September, exhibits the result of this awakening:

Last evening Priest ——— came and spent the night with us.— Messrs. Goodell, Homes, and Hamlin were present during the eve-

ning, and we had much profitable conversation with him. His views of the Scriptures, and of the nature of true Christianity are, in general, very clear, and he seems to desire nothing but to get good and to do good to his nation. In reply to my question whether he is now, in these days of rebuke, preaching the gospel to his countrymen, he said that he does this as he has opportunity, and that of late he has had frequent conversations with Turks on religious subjects. He told some Turks, lately, that they must not take the christian churches around them as a fair specimen of Christianity, or suppose that all they see among these so-called Christians belongs to our holy religion. "Our fathers," said he, "have added a great many things of their own to the Bible, which do not belong there."

We then suggested to the priest, for his assistance in future conversations with the Turks, a difficulty, which he might present to them, and which, on the principles of their religion, they could not surmount. The question, How can sin be pardoned? they can never satisfactorily answer. The Turks, as well as all other persons in their senses, acknowledge that they are sinners. They have violated God's holy law, and of course must be punished.—If now you put the question to them, "How can this punishment be avoided?" what will they say.

Priest. By repentance, say the Turks, and so say the Armenians also.

But how do you say we can escape the just penalty of the law?

P. By the blood of Christ alone.

What would they say to the adoption of this same rule by human governments, that repentance alone is a sufficient atonement for sin? Suppose a murderer were to come forward and say, "I have sinned and repent," and on that account were to be pardoned; what would become of such a government? Would not bad men be encouraged thereby to sin? and would not ruin come upon that nation?

The priest understood the force of the argument, and indeed his mind was perfectly clear on the subject before, although, as he said, the greater part of his nation, the Armenians, are as much in error in regard to the manner in which sin may be pardoned, as are the Turks themselves.

In speaking of the progress of the true light among his countrymen, he expressed the opinion that this can be greatly extended only in one way, and that is by a separation of those who truly believe from the rest of the church. "At present," said he, "while we all remain connected with the mother church, our hands are tied, and we are every way fettered. But if twenty men were to come out from the great body and unite together, their influence on the nation would be very great. In my opinion, within a year their number would be increased to a thousand, and within a few years, one half of our nation, at the least calculation, would de-

clare themselves evangelical." When asked by what means he would bring about this separation, he did not seem exactly to know, but said perhaps when Hohannes comes back, it may be done in the following manner: "Let those who have been banished present a petition to the Sultan, stating that they have suffered such and such things without a cause; and desiring an investigation of their case. It will then be seen that they have been punished unjustly, and they will therefore be permitted to remain unmolested, while acting upon the principles for which they have been banished."

The peculiar difficulty in this case lies in the fact that every christian sect in Turkey is represented before the government by its patriarch, this office having been instituted by the Turks themselves, and no evangelical church is recognized in the country. Of course, every Armenian, whatever may be his private views, must necessarily remain connected with the Armenian community, and be subject to the watch and discipline of the Armenian patriarch, who is clothed by the Turks with civil as well as ecclesiastical power. An individual may say he has altered his opinions, and can no longer live in fellowship with his own church, but the Turks will always class him with the Armenians, for there is no where else to put him, where there is a responsible head. It seems, therefore, very desirable that an evangelical christian sect should be acknowledged in Turkey, and be represented by its own patriarch. But the question, "How is this thing to be brought about?" is thickly involved in difficulties. It seems to me clear, that we have nothing to do directly with building up such a sect. We came here, not to form a sect, but to preach the gospel, and leave that to exert its legitimate influence among men. Our great business is to endeavor to direct the attention of the people to the vast concerns of the soul, and to leave the gospel, unmixed with human ingredients, to make its own way and accomplish its own work. A separation ought not to be forced, although it will, without doubt, ultimately take place; for light and darkness cannot always exist together. And least of all are we, who are foreigners, the men to clear away the difficulties by which this subject is encompassed, and impose ecclesiastical forms and rules upon the people.

I should have equally strong objections to soliciting the agency of any protestant ambassador in this matter, unless impelled to it by pressing circumstances.—Suppose, for instance, that, in the present state of affairs we were to prevail on the English ambassador to request the Porte to set apart the evangelical Armenians as a separate sect, and appoint for them a patriarch. One of the first inquiries of the Turks would be, where are these men, and how numerous are they? And when they had ascertained that, at the most, not more than fifteen or twenty individuals, (and the number would perhaps fall short of this, at first,) were wishing for any such thing, they would laugh at the idea of appointing a patriarch for them, and send them back with instructions to remain quiet under their own patriarch, and perhaps enforce these instructions by some salutary punishment. There are, no doubt, very many, who would unite themselves to an evangelical sect, when once it was recognized by the government; but probably less than fifteen would be found in Constantinople ready to risk the consequences of openly avowing a desire to separate from their church, before such a recognition. In this matter, the Turks would, of course, make no account of the probability that this number would be increased, for it is a rule of their government that each christian shall remain in his own church, and no proselytism is allowed. And, if such a probability were to be suggested to them, it would be an additional motive for not granting the thing requested.

In my opinion the thing must be left to take its own course. The enlightened Armenians may be obliged, in conscience, to separate to a certain extent from the mother church. They must still, however, be subjected to its laws and discipline. They will be persecuted, but, as in other cases, they will grow thereby, until they become sufficiently numerous to attract the attention of the Turks, and make a formal separation necessary. Nor should we forget that Providence may hasten this most desirable consummation. This whole government is tottering with weakness, which penetrates to its very centre. * * Our hope, and our earnest prayer should, therefore, be that the word of truth may have free course, and all be permitted to worship God according to the dictates of their own consciences.

ECCLESIASTICAL AFFAIRS.

A NEW CHURCH CONSTITUTION has finally, after nearly five years' of fruitless attempts, been established in this canton. The proposition, which in Jan. 1839, was rejected with such unanimity by the Grand Council, although more democratic and securing the church greater independence, was greatly opposed to the habits of our people; on the contrary the new plan, adapting itself in form to the established state of things, has met a much more favorable reception. It was adopted on the 11th of December, in the Grand Council by a very strong majority, (93 against 25 votes,) and will take effect on the first of January, 1841, as the fundamental law of the Vaudoise church.

The new church remains closely connected with the state, and will, in a remarkable manner, be still more dependent on the state than heretofore, notwithstanding the tendency of our age constantly expresses itself more loudly in favor of the separation of these two spheres. The ministers, as a body, have lost the little share which they had in the appointment of clergymen. When a place is vacant, the council of state (*Conseil d'Etat*) chooses one of the two oldest candidates (whose rank is fixed by the year of their ordination,) although the choice is not unconditionally fixed by this regulation. A proposition, to leave the choice to the congregations was rejected by a very decided majority; that it was not adopted is a matter of congratulation, considering the generally irreligious state of the people. An Ecclesiastical commission, resembling the Cultus-Ministerium in a monarchy, manages the current business of the church. The five members of this Commission are all nominated by the government; two of them are laymen, two clergymen, and the President is a member of the Council of State.—The Council of State may, from time to time, after due deliberation, call a *Synod*, which is then to consist of deputies of the four Classes (Presbyteries)—the number of the deputies of each Classis being a fifth of the number of members in said Classis—and six delegates from the Council of State (altogether about forty-one persons.) A Synod *must* first be called together before any change can be made in the services or books of the church. But a fundamental change distinguishes the new constitution from that which has hitherto existed—namely, the now *irrevocable abrogation of the Helvetic Confession*, as a symbolical book of the church. Hitherto the oath, which every minister had to take at his ordination, ran thus: “I swear to teach nothing which may be contrary to the belief of the Protestant churches of Switzerland, which is contained in the Helvetic Confession of Faith.” Now the form of the oath is: “I swear that I will teach the word of God in its purity and integrity, just as it is contained in the Holy Scriptures.” What is still more remarkable is the introduction of a *Jury* of twelve members, elected partly by the Classes, partly by the State, and partly by lot, a very complicated organization—which is entrusted with the decision upon any departures from purity of doctrine in preaching. This measure is regarded as the completion of the work of rejecting the Helvetic Confession, and as likely to operate unfavorably upon the free confession of scriptural doctrines.

The rejection of the Confession seems to have been determined in accordance with petitions circulated very extensively both in its favor and against it. The number of signers to petitions of the former character is said to have amounted to 8988, comprising the great body of the clergy, whilst those in opposition are reported at 9814, and were headed by the civil and military officers. The measure was discussed in a very animated manner both in the legislature and throughout the country.—*Hengstenberg's Ev. K. Zeitung*.

THE SCOTTISH STRUGGLE.—A struggle is now in progress between the English government and the church of Scotland relative to the influence which the latter has a right to exert over the former. The church virtually denies the right of the state to control its decisions in matters purely ecclesiastical, but the state having long usurped this power seems determined to retain it. The existing difficulty has grown out of the refusal of a Presbytery to instal a clergyman presented with the living of a parish which was altogether unwilling that he should be its pastor. Legal steps were forthwith taken to *compel* the Presbytery to assist the owner of the living in giving it into the hands of his nominee. The General Assembly has taken part with the Presbytery. What the result will be it is impossible to foresee, but if it should tend to the separating of church and state, all the friends of genuine religion will have reason to rejoice.—The Presbyterian church of Ireland has proclaimed her intention to make common cause with Scotland.

LITERARY AND SCIENTIFIC INTELLIGENCE.

SURGICAL OPERATIONS.—A distinguished surgeon (Dr. Dieffenbach) in Berlin, has succeeded in performing a curious operation on *squinting eyes*. He is not the first one who did it, that honor belonging to a Hanoverian surgeon, who tried it on dead subjects; but the Berliner is entitled to the great praise of having been the first to succeed on the living, and to bring it into general use. He cuts a certain nerve *in the ball of the eye*, in which he is obliged first to make an incision. The oblique orbs instantly take the direction intended for them by nature, and the subject after a cry, as of one having a tooth out, is advised to shade his eyes and not read for a few days, and then walks home by himself. Eyes which squint inwards require a single operation; those of which the obliquity is in two opposite directions, must each one be cut. This skilful operator is said to have also succeeded in restoring what is commonly called a *club foot* to its natural shape.

IMPROVEMENT IN THE ART OF PRINTING.—Papers from the continent say that a great degree of interest has recently been excited in Presburg by the invention of a machine which promises to effect a wonderful revolution in the art of printing. The inventor is a person named Joseph Von Kliegel, and the machine is said to possess the twofold power of superseding the operation of the hand in composing and sorting or distributing types. Only the model has, as yet, been produced; but a committee has been formed at Presburg, under the superintendence of Count Ludwig Bathany, for the purpose of raising the funds necessary for the construction of the machine. Von Kliegel has given to his invention the name of *Typographische Schnellsez-und-Sorter machine*. Though capable of conjoint operation in the process of composing and distributing types, yet the two powers of the machine, being quite distinct and independent of each other, are capable of acting separately. Herr Von Kliegel has pledged himself first to complete that portion of the machine applicable to type-sorting. A sheet of Cicero type may, it is said, be broken up and distributed within the duration of an hour and a half by an operation which requires no manual aid, and may be made to act day and night, like clock work. In the course of a day ten sheets may be broken up and distributed. The composing machine is with the distributing machine, so that the type boxes may be instantaneously transferred from the latter to the former. The distributing machine is worked by means of a handle, turned like that of a mangle. The composing machine acts by means of a key-board, like that of a piano-forte, which must be touched by the compositor. It is expected that by the aid of this invention words may be composed as rapidly as they are spelt. Even a slow, unpractised compositor may compose a sheet of Cicero type in an hour and a half, and he requires no other help than that of a boy to lift from the machine each page as it is completed.

We are altogether incredulous as to the practicability of such an employment of machinery in this art, which requires the operation of mind in almost every step.

LIGHTNING IN HARNESS.—We have received the first number of a small paper called the *Magnet*. It is published by Thomas Davenport, and is designed to diffuse information in regard to electro-magnetism. Mr. Davenport, it seems, has got his electro-magnetic machine so far improved, that it will drive a printing press. The sheet before us, we are told, is printed by electrical power. There appears to be rather a deficiency of impression—but still, it is something for Mr. Davenport to say, that he prints his newspaper by lightning!—*Journal of Commerce*.

ATMOSPHERIC RAILWAY CARRIAGES.—It is upwards of a year and a half since we described the experiment* made by Mr. Glegg, in the borough, on the mode of propelling carriages by means of exhausting a pipe or tube with which the carriages were connected, and then admitting the atmospheric air, and, as it were, forcing the carriages and train along, and thus superceding the necessity of gas or any other power for the conveyance of a train along a rail or tram-road.

These experiments were very successful, so that few persons had any doubt about the ultimate success of the principle of the invention.

On Thursday, the experiments were exhibited on a large scale, on a railroad which connects or is intended to connect, the line of the Birmingham, the Bristol, and the Thames junction lines, commencing within a short distance of Shepperd's Bush, and running in a westerly direction for about three quarters of a mile.

The carriage put in motion, with the persons on it, did not weigh much less than 32 tons, but it travelled with great ease at the rate of 25 miles an hour. The exhausted pipe or tube laid down, which was not the propelling agent, but the means of its development, was about nine inches in diameter. The engine by which it was exhausted—namely, a pump worked by steam, rendered it fit for the operations required, and in about two minutes and a half, and from the index, that is quicksilver, employed at the *termini*, it was ascertained that the operation was performed simultaneously at both ends of the line.

There was no noise, no smoke, and what is better, no danger of explosion, or of a power which could not be governed. In short, the experiment was as successful as its warmest well wishers could expect, and showed that the agency of steam is not a *sine qua non* on a railroad.

Without going into the minute history of railroads, it may be well to say, that this power may be applied to any railroad at a saving of about 70 per cent. and that it is of sufficient force to preclude the necessity of tunnelling. It is applicable to almost any gradients.—*Glasgow Argus*, June 18th, 1840.

THE TRAVELLER'S FRIEND.—In Madagascar grows a singular tree, (*Urania*.) which, from its property of yielding water, is called the Traveller's Friend. It differs from most other trees, in having all its branches in one place, like the sticks of a fan, or the feathers of a peacock's tail. At the extremity of each branch, grows a double leaf, several feet in length, which spreads itself out very gracefully. These leaves radiate heat so rapidly after sunset, that a copious deposition of dew takes place upon them; soon collecting into drops, forms little streams which go down the branches to the trunk. Here it is received into hollow spaces of considerable magnitude, one of which is found at the foot of every branch. These branches lie one above the other, alternately, and when a knife, or what is better, a flat piece of stick, (for it is not necessary to cut the tree,) is inserted between the parts which outlay, and slightly drawn to one side, so as to cause an opening, a stream of water gushes out, as if from a fountain. Hence the appropriate name of "Traveller's Friend."

EARLY DISCOVERY OF AMERICA.—The Copenhagen Antiquarians have recently discovered new evidences of the early settlement of this Continent by the Scandinavians. Dr. Lund, a celebrated Danish geologist, has communicated to the Northern Archaeological Society, an interesting account of some exhumations made by him in the vicinity of Bahia, in Brazil, which are confirmatory of the Scandinavian hypothesis. His discoveries began with the fragments of a flag-stone, covered with engraved Runic characters, but greatly injured. Having succeeded in decyphering several words, which he recognized as belonging to the Icelandic tongue, he extended his researches, and soon came upon the foundation of houses in hewn stone, bearing a strong architectural resemblance to the ruins existing in the northern part of Norway, in Iceland, and in Greenland. Thus encouraged, he went resolutely on, and at length, after several days' digging, found the Scandinavian god of thunder, Thor, with all his attributes—the hammer, gauntlets, and magic girdle. The society has commissioned Prof. Rafn (who first established, in an authentic manner, the existence of ancient relations between Iceland and North America, anterior to the discovery of this part of the world by Columbus) to report on the subject of Dr. Lund's letter, and to publish his report, with a view to direct the attention of the learned to this very interesting discovery, which would seem to prove that the ancients of the North had not only extended their maritime voyages to South America, but even formed permanent establishments in the country.

POLITICAL CONDITION OF THE WORLD.

TEXAS.—This newly organized government is likely to maintain its independence, not by any great energy of its own, but in consequence of the distracted condition of Mexico. And yet it seems wonderful that a people whose almost every action has been characterized by a want of principle should meet with any thing like success. The conduct of the colonists who planned the original revolution, was destitute of every thing like the semblance of faith towards Mexico—their constitution and legislation display but little regard to justice—and their intercourse with the Indian tribes in their neighborhood recalls the most revolting scenes of

Spanish perfidy. How many of the Indians were murdered in the recent affair, when an attempt was made to take them prisoners whilst they were negotiating a truce for the exchange of prisoners, we have not yet learned—but even one would be a blot never to be effaced from a nation's character. At present the emigration of the more respectable classes to Texas seems considerably checked by the unsettled state of that country—it is said that nothing like secure titles to land can be obtained. In addition to this, provisions of all kinds are so scarce and dear that poor emigrants have scarcely any way of subsisting. An emigrant from the state of Indiana who, we happen to know, had every reason to remain in his new home, Texas, returns, declaring that robbery seemed the only resource of the needy and that was too dangerous to be attempted by any but the most desperate! Of course there will still be a considerable emigration from the U. States of those “who leave their country for their country's good.”

MEXICO is again the scene of civil war. The pretence now is that the general government is too powerful and moreover oppressive. A party calling themselves Federalists wish to establish their independence, or at least something like state rights in the various provinces. They have succeeded in expelling the troops and partizans of the general government, whom they call Centralists, from the province of Yucatan, but it is highly probable that the general government which has so often triumphed over enemies of this kind will again succeed in establishing its authority. The reports relative to a revolution in the capital by the same party, appear to have been great exaggerations, and it is to be hoped that tranquillity is by this time fully restored by the submission of the insurgents headed by Urrea. Mexico seems to want some man of great genius and genuine patriotism to shape its destiny and secure its prosperity. It is said that the Texans are uniting with the Federalists; this, however, would seem more calculated to unite the great body of the people of Mexico against them, as detestation of the Texans is almost universal there. California is said to have been the scene of great barbarities practised against foreigners lately. The government, no doubt, thinks it cannot be too determined in crushing a revolution similar to that of Texas, in its very first appearance. That such a revolution along the Pacific was meditated is certain, as large companies have been ready to start from the western part of the United States for that region—nor did they pretend to wish to hold the country by any other tenure than that of their rifles.

GUATIMALA, is once more the scene of confusion which, however, it is hoped will be of short duration. This country has modeled its own very closely after the constitution of the United States, and has for some years enjoyed something like tranquillity. It is to be ardently hoped that it will direct its attention to the arts of peace—a canal connecting the waters of the Atlantic with the Pacific, which has so often been talked of, will do its statesmen more credit than a score of revolutions in which scarcely any thing like principle is involved.

THE WEST INDIES.—Emancipation in the British West Indies appears to be crowned with almost complete success. Although there is a falling off in some of the staples, this is abundantly made up in the increase of other kinds of production, particularly the mechanic arts, but more abundantly still in the improved condition of the people both morally and physically. Take the following extract from the message of the Governor of Jamaica, where there has been most difficulty, as a specimen of what is the acknowledged state of all these Islands: “The great work of freedom has been accomplished with *the most beneficial results*. The easy and independent circumstances of the peasantry, as compared with those of our own country at home (England) are very striking. Probably no peasantry in any other quarter of the globe, have such comforts and advantages. I am very happy to add that in most respects they appear to *deserve their good fortune*. They are, I understand, generally orderly, sober, free from crime, much improved in their moral habits, constant in their attendance at public worship, solicitous for the education of their children, and willing to pay the requisite expense. For these inestimable traits in their general character and conduct, and in the consequent benefits to the community, we are indebted, in some degree, no doubt, to their *naturally good disposition*, but chiefly, I apprehend, to those ministers of religion of all denominations who have devoted themselves to the religious and moral instruction of the peasantry, and to the education of their children. Our obligations, on this account, to those who have rendered this immense service, are immeasurable.”

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Characteristics of the Parables of our Savior.

THE word *parable** is used in the scriptures with considerable latitude of meaning. In its most extensive sense a parable is the comparison of different things with one another, or as Cicero expresses it, "a form of speech in which we compare one thing with another on account of some resemblance between the two." As *poetry* abounds in language of this kind, *it* has sometimes been called by this name; thus in Num. xxiii, 7, &c. it is said: "And Balaam took up his *parable*." Short, sententious sayings, being frequently expressed in a poetic style, have received the same name—the proverbs of Solomon, for instance, being called his parables. But properly speaking, a parable is a narrative of some event, whether real or fictitious, for the purpose of illustrating and enforcing the author's meaning. This species of composition has been used by nearly every nation that has had any thing like a literature of its own. Among the ancient profane writers it has generally assumed the form of the *fable*, a narrative of events possible only on the supposition of some change in the nature of things, as for instance, that brutes were endowed with the power of speech. The fables attributed to Æsop are well known examples of this species of writing, and it is unnecessary for us to give any explanation of their peculiar character. Even the sacred writings contain examples of the same kind, of which that of the trees choosing a king, as related in Judges ix, 7–15, is a most interesting instance, and perhaps one of the oldest preserved. St. Paul also makes use of one of the most celebrated in 1 Cor. xii, 12–27, in order to enforce the necessity of union among Christians who "being many members are one body," and although he does not use the exact form of the fable, he undoubtedly warrants us in saying that although this mode of instruction is not employed in the New Testament, there is nothing in it repugnant to propriety. But the parables of our Savior are not fables of this kind, *for they are all either examples or similitudes* drawn from every day life and objects, or from circumstances altogether probable in themselves. They are striking comparisons of natural and spiritual objects carried to some length, and the similitude always conveys and enforces some important doctrine. As compositions, they are unrivalled in their

* See Storr's admirable treatise on this subject—also the preface to Eylert's Homilies on the Parables.

clearness, chasteness, simplicity, and momentous doctrines. Whilst adapted to the capacity of children, they convey lessons upon which the philosopher may employ all his powers of thought and yet leave them unexhausted, being one of the most striking instances of the fact mentioned by Chrysostom, that "the Bible has shallows where a lamb may wade, and depths in which an elephant may swim." Like all similies, the parables of our Savior are based upon that wonderful analogy which exists between the material and spiritual world, and between things that are "seen and temporal," and those that "are unseen and eternal." To the contemplative mind there is no part of nature that does not convey some useful lesson. The sun tells of the light of knowledge, the moon of the glory and brightness it kindles up in every thing it touches; the trees rooted into their mother earth remind of the excellency of firmness and strength of soul, and each shrub and flower teaches us to cultivate some corresponding grace or virtue. But it was the Great Teacher whose comprehensive view first observed the relations between common events and our religious duties, and it was his all penetrating mind that first perceived how they might be applied with a beauty and force as inimitable as they are original. The appositeness of these applications in every instance is truly astonishing. Whether he speaks of the small beginnings and ultimate greatness of his kingdom under the figure of a grain of mustard-seed thrown into the ground and becoming a great tree, or of the excellency of his doctrines and the manner in which those would prize them who discovered their worth, being like a pearl which a man found in a field, and for joy thereof went and sold all that he had and bought that field, we feel that no images could have been selected that would have better answered his purpose. Nor is there any thing far-fetched or unnatural in them, for they all seem to have been called forth by some particular occasion to which they were adapted, and to have been spoken with all the natural feelings which it inspired. In order to be aware of the great danger to which compositions of this kind are exposed, we have only to refer to the allegorical preaching and writing which was so fashionable a century or two since. And although the whole of this is not so preposterous as the instance recorded of a certain preacher who wrote an elaborate comparison of the "nine and twenty knives" used in the temple, and "the four and twenty elders" mentioned by St. John in his Revelation, yet the most of it was equally unnatural, tedious, unprofitable, and ridiculous. Nothing of this kind, however, is found in our Savior's discourses. Even the most profound mysteries of the gospel are illustrated in a manner that makes one think that they are nothing new but have always been his own thoughts. Thus when the Redeemer's death and the punishment of the murderers is exhibited under the image of the husbandmen killing the heir of him who owned the vineyard, we cannot help feeling as though it were

just what was to be expected from such wicked men, and readily agree with the Jews who pronounced their own condemnation in saying that it was just that "the Lord of the vineyard should destroy those murderers, and give out his vineyard to others who would render unto him the fruits in their season." The natural style which these discourses thus possess is no doubt owing to the fact just stated, that they were suggested and immediately spoken in view of particular occurrences. We learn this both from the express testimony of the evangelists, and from the historical connexion in which they frequently stand. It was sometimes an event of which he heard, sometimes an object which he saw; now a question that was asked, then an objection that was made; at one time the malice of his enemies, at another the necessities of his friends that gave occasion for the delivery of these wonderful oracles. Thus it was in order to answer the captious question, "who is my neighbor?" that he told that admirable story of the good Samaritan. And it is deserving of attention that no circumstances could take him by surprise—he turned every thing to advantage in giving his instructions, which, although perfectly extemporaneous, have a finish that no amount of premeditation, study, and polishing, can ever attain. Let any one attempt to write pieces of this kind, and he will soon perceive that, notwithstanding the greatest care, something objectionable will still remain to offend the taste. How wonderful then is it to find in these spontaneous effusions of Jesus, every expression, every word, every image in the very best position—every character portrayed without an improper color or shade to interfere with the effect of the whole! Although thus adapted to the particular circumstances by which they were occasioned, it is equally remarkable that these parables have a universal interest. They are sometimes so specific in their character, seem to have so direct a reference to individuals, that we can hardly believe they admit of a different application, but upon a little examination we find even these fraught with the richest instruction.—Thus when it is said, "a certain man had two sons, and he said to the first, Son, go to work to-day in my vineyard," &c., we are almost ready to think that it suits none but the haughty Pharisees and humble Publicans of that day, but no ingenuity is requisite to show its application to the large class who give nothing but fair promises, in our own times. No one who can think or feel is debarred from the edification they afford, for although delivered in Palestine more than eighteen centuries ago, and precisely suited to the generation then acting in the world, they have not yet lost any of their intrinsic value. They adapt all the great truths of christianity to the comprehension and necessities of men of every character and of every situation in life, in whatever region of the globe they have their abode. If the philosopher wishes profound views of human nature, let him resort hither, and he will find the human heart laid bare to his inspection, in such pictures as that of the

good Samaritan and the unforgiving servant. Does the anxious soul seek relief from the burthen of sin and an assurance of the favorable regard of his heavenly Father—what could he wish that is not in the touching story of the Prodigal Son?

It is almost superfluous to observe that the style of these productions is such as the chastest taste will approve. There is nothing repulsive but every thing alluring in them. They have all that is attractive in the creations of the finest imagination, the overflowings of the purest heart, and the loftiest intellect, and most penetrating mind. Their images though simple, are neither childish nor vulgar. The point of comparison is always obvious and forcible, and however extensively the allegory is carried out, the great subject is always steadily kept in view. Eylert well observes: "Each parable is one symmetrical whole, animated by a bright spirit, and warmed by real love. Not a feature can be taken away or added without there being too little or too much. Like nature they unite rich fulness and wise economy. They are not indeed works of art, designed according to the principles of the science, and thought out and written by rules in the prescribed form. The master of art, who never copies, but forms originals with creative power, stands above every abstract theory, and attains the maximum of art by his fine conception and lively representation of the reflection cast by high and beautiful nature upon his musing mind and pure heart." Hom. pp. XLV-VI.

Connected with this is the richest variety, which never permits them to become dull, or to pall upon the taste. Like nature from which they are drawn, and to which they are so true, they present themselves in the most diversified forms of loveliness. What varied aspects are given to the love of God, for instance. Now he is a father, then a shepherd; on one occasion he invites to a marriage feast, at another he is a generous prince forgiving a debt of ten thousand talents. Although we are taught our duties, line upon line and precept upon precept, there is nothing like the dull monotony of repetition to weary us. Whilst there is not a syllable in them to raise a smile, there is often that which is inexpressibly charming, and throughout there is a constant transition from the tender to the severe admonition, from narratives deeply interesting to those that have all the excitement of the most terrific grandeur. *

All this is nothing more than what might be expected when we ascertain, that the parables contain all the most important doctrines of christianity, and are in fact an admirable compendium of the New Testament. It is indeed the importance of the doctrines they inculcate that invests them with their importance, and gives them

* Here especially may we apply the remarks which Luther makes in reference to the Bible generally: "I have now for some years read the Bible through twice a year, and if it were a great and mighty tree, and all the words were shoots and branches, yet have I knocked at every branch to find out what was on them—and every time I still discovered fruit beneath them."—Eylert's Hom. xxxv.

an interest that cannot fail to be permanent. The nature and tendency of that kingdom which it was his object to establish upon earth, the manner in which men would receive it, the victories which would establish it, the fate of its obstinate and unchangeable enemies, the duties, difficulties, and ultimate triumph and reward of its subjects are the grand topics discussed. The advancement of this kingdom, that is the establishment of religion upon earth, and of holiness in the hearts of mankind are the objects at which they constantly aim, and no one can doubt but that they are admirably adapted to promote these objects. Even a slight examination will show that they are pervaded with an earnestness and zeal in this matter that prove it to have been the all-absorbing interest of their author to inculcate piety, and every one feels it to be here invested with a beauty and glory, a necessity and importance that commend it to the acceptance, the love, the practice and support of every susceptible heart and reasonable mind.

EARLY LITERATURE OF THE GERMANS.

AGE OF THE MASTER-SINGERS.

IN our last number we presented only a general portraiture of the German Master-singers, with the most prominent characteristics of their poetry. But we should be doing injustice to our subject, and probably deny those who take an interest in German literature, a gratification which they may have already looked for, if we did not make them more particularly acquainted with the character and works of some of the more distinguished writers of the period of which we there gave a general outline.

Although the great majority of those manufacturers of poetry did little more than string words together according to arbitrary rules, and in lines which had rhymes at the end, we yet find among the writers of this period a few who are worthy of special and honorable notice, as having, in their poetical achievements, far excelled their compeers. Nor are these, though some of them be found associated with the brethren of the guild, to be regarded as having been of them. They were men such as the Tabulatur could not make, but who made themselves, through the power that was in them; men possessed, in a greater or less degree, of real poetic genius: of that inventive or creative gift, which makes the poet what he is. It is, indeed, to writers of this period, that European literature is indebted for certain works which have acquired a sort of universal popularity: works, which have been translated into every tongue, and domesticated among all civilized nations, and which are likely to live while there are men to read. For the Minne-

singers were succeeded by writers of instructive fables, and of moral satires, intended to rebuke and correct the follies and vices of the age. That works of this description had a very favorable influence upon the people, cannot be doubted, and we believe that the character of some of these productions was most happily adapted to prepare the minds of many for that reformation of the church, which now was near at hand: and in fact, the cutting satire of several among them, was aimed directly at the corruption of the church and the licentiousness of the clergy. Even some of the later Minne-singers fell into the didactic tone, and pointed a dart at the Pope and his works. In Reinmar von Zweter, for example, we find a passage, which is thus rendered into English:

“Hair and beard cut in the cloister fashion
 Of this I find enough,
 But of those that wear it well, I find not many;
 Half-fish half-man is neither fish nor man,
 Whole fish is fish, whole man is man,
 As I discover can:
 Of *court-monks* and of *cloister-knights*
 Can I not speak:
 Court-monks, cloister-knights, these both
 Would I rightly put to rights,
 Whether they would let themselves be found
 Where they by rights should be;
 In their cloister monks should flourish,
 And knights obey at court.”

Others wrote in a similar strain before the middle of the thirteenth century.

But the era of the master-singers is more properly our present subject, and we proceed, at once, to give a brief account of the character and works of the most distinguished writers whose names conferred on this era its greatest lustre. And first and foremost in the earlier part of this era stands Hugo von Trimberg. This surname he obtained from Trimberg, his birth-place, a village on the Saale, near Würzburg, in Franconia. He is the author of two morally satirical didactic poems of considerable length, one of which, entitled the Renner (Runner) has made him much and very favorably known. He was by profession a schoolmaster, and tells us, in the conclusion of the work which we have just mentioned, that he kept school forty years at Thürstadt, near Bamberg, and says at the same time, that his book was finished in 1300.—His other work is called the Sammler, or the Collector. The judgment which Heinsius, who is, upon the whole, a very judicious critic, pronounces upon his Renner, is, though in the main correct, yet, we think, announced in a manner too disparaging. He calls it “a jumble without plan, consisting of fables, narratives, jests and moral maxims, in which the author, indeed, manifests much reading and knowledge of the human heart, but which exhibit

none of that grace and delicacy, characteristic of the Minne-song, and are, with few exceptions, without life and interest." Another writer describes it as "one of the largest and best satirical poems of early German literature, in which the author compares the morals and mode of thinking of his contemporaries with those of their fore-fathers, portrays the life of the Bambergers and Franks, and scourges, without respect of rank, the vices of his age, and more especially the licentiousness of the knights and clergy." "Of another work," says Carlyle, "Flögel has discovered the following notice in Johann Wolf: "About this time (1599) did that virtuous and learned nobleman, Conrad von Liebenstein, present to me a manuscript of Hugo von Trimberg, who flourished about the year 1300. It sets forth the short-comings of all ranks, and especially complains of the clergy. It is entitled *Reu ins Land* (Repentance to the Land;) and now lies with the Lord of Zillhart." That Hugo, a shrewd observer of men and manners, is not deficient in real merit, we may judge from his being still read and admired.— For the present we take leave of him, with these words of Carlyle: "How many potentates and principalities, and proud belligents have evaporated into utter oblivion, while the poor Thürstadt schoolmaster still holds together!"

Of the author, who next claims our notice, we speak with peculiar satisfaction, as we hold him in kindly remembrance from the days of our childhood, in which he often furnished us not with amusement only, but with instruction. We allude to Boner, or, as he was wont to call himself in that age, when people were fond of Latin terminations to their names, Bonerius. He left behind him a work entitled, *Der Edelstein*, i. e. The Gem, consisting of one hundred metrical fables. The matter for this work he derived from Flavius Avianus, who flourished during the reigns of the two Antonines, and from Anonymus, by which title a semi-barbarous Latin poet is designated. The former left forty-two fables in elegiac metre, and the latter sixty in the same metre. But Boner's work contains not only fables in Æsop's manner, but also a number of metrical narratives, distinguished for plain sound sense, and natural, artless simplicity of style. Several of these fables were brought before the public about the year 1710, by Johann Scherz, who annexed expositions of his own, but neglected to name his author. Bodmer had the Gem printed in 1752, from an old MS., but by mistake antedated the work by about a century, which shows into what obscurity Boner had fallen. But Lessing, in his contributions to the history of literature, struck out a new path of discovery, successfully traced the work of which we speak to Boner, and places its probable date into the latter half of the 14th century. But, although Boner derived his materials from the foreign sources before mentioned, he is far from being a mere translator, or even a servile imitator. The style and arrangement of his fables are his own, and he appends to each his own moral. And

it is wonderful to see how skilfully he brings out his subject in his old-fashioned, and seldom very nimble rhyme. There is a great deal of graphic representation, and innocent drollery in his details: and the morals appended to his fables are happy specimens of sharp-sighted shrewdness and harmless humor in detecting and exposing current follies and vices. It is a matter of regret that such books as Boner's Gem, with its fox and crow, its lion and mouse, its frog and steer, and its 97 other artless narratives, intended to inculcate important lessons, have been taken out of the hands of children in our over-learned age, to make room for philosophical treatises, and compendious surveys of—what not all. The writers of whom we have here spoken, stand before us as the representatives of a class, in which the spirit of their age was imbodyed.—The age of romantic and heroic poetry had passed away, and apologues and moral fictions had taken their places in the world of letters. Men's minds were no longer occupied with the ideal and less tangible relations of life and of nature, nor attracted by the bright, ethereal forms, with which the land of the poet's imagination is peopled. These had been superseded, in the public regard, by the graver affairs and the sterner realities of practical life. The severer aspects, the moral relations and interests of society, claimed attention and inquiry, in preference to the fanciful or abstract inventions of the poet's creative genius: and hence those, who felt a call to indulge in poetic composition, followed, willingly, or unwillingly, the current of public thought and feeling, and furnished instruction or administered reproof to their age and generation, in apologues, moral fictions, or moral satires. Of such writers there were a great many in the age of Hugo and Boner, who belong to the earliest era of the period under consideration: and if some of these yielded reluctantly to the force of public sentiment, and cast longing, lingering looks behind on the forsaken muses, the office of the poet was soon, as we have formerly shown, reduced to a level with the other business concerns of life, and brought under rule and system, and the master-singers, properly so called, were the legitimate offspring of the dominant spirit of their age.

Of the many morally-satirical apologues which belong to this early period, we must now consider one which may be regarded as the most remarkable, and which has enjoyed the most extraordinary degree of celebrity. I speak of the satirical epic poem, universally known under the title of "Reynard the Fox:" or, as it runs, in the low-saxon original: "Reineke de Fos." This work was first published at Lübec, in 1489, and to this period, the end of the 15th century, belong most of those satirical writings of which we have just spoken. Respecting the author of Reynard the Fox there has been much doubt and controversy:—different countries having claimed the honor of having been the first to possess a work so popular, and different critics advancing conflicting theories in favor of their respective nations. The majority of votes was for a long time

on the side of one Heinrich von Alkmar, who was supposed to have lived, about 1470, at the court of Duke Rénatus or Reinhard, or Reineke of Lorraine. This Duke is represented as a crafty, daring, and mischievous disturber of the peace; who eluded the vigilance of all his enemies, and having outwitted king Zwentibald himself, at length successfully defied him in his strong-hold of Durfos. Of course these theorists had to seek some other personage, who might pass for the original of Isegrim the wolf, another prominent character in the fable; and such an one they professed to have found in a certain Count Isegrim, who had rebelled against his sovereign, and manifested, in various ways, a disposition that seemed to entitle him to the distinctive cognomen of "the wolf." This account of the origin of Reineke Fuchs met with general acceptance for a long time. But a very different account is given by Rollenhagen, who was born as early as 1542. In the preface to his remarkable work, called the "Froschmäusler," he mentions a certain Nicholas Baumann, as the author of Reynard. This Baumann was a Doctor of laws and counsellor of Duke Magnus of Juliers (Jülich,) at whose court he resided: but having fallen into disgrace, he removed to Rostock, where he died in 1526, as secretary of the Duke of Mecklenburg and professor of jurisprudence. It is the opinion of the learned, who defended the claims of Baumann, in the controversy which long prevailed on this subject, that for the disgrace into which he fell at the court of Juliers, he sought to revenge himself by this poem, in which he describes and holds up to ridicule the intrigues and cabals of that court. It is supposed that, in order to elude suspicion of his being the author of so obnoxious a work, he had prefixed to it the name of Heinrich or Hinrek von Alkmar. In order to veil himself in still deeper obscurity, he appended notes claiming to proceed from this Alkmar, and subjoined notes of his own, under the title, only, of publisher. Tiaden is said to have proved that such a person as Alkmar never existed, and thus the controversy has long been regarded as settled in favor of Baumann. But it matters little whether Alkmar or Baumann first brought Reynard, in a modern dress, before the German public, for it is certain that neither the one nor the other could have been the author of that entertaining and instructive fable. It will be remembered that the German or Lübec edition, of which we speak, appeared in 1489. Now there are two editions of an earlier date than this: a Dutch edition published at Delft in 1484, and an English one by Caxton, which appeared in 1481. Both of these differ essentially from the Lübec edition, but neither of the two can be regarded as the original Reineke. There exists in manuscript a French work, written by Jacquemars Gielée, about the year 1290, entitled "Roman du nouveau Renard," or the romantic history of the new Reynard: and this composition differs even still more than the two last mentioned from the Lübec edition. These successive discoveries led at

length to the conclusion that all the editions of *Reineke der Fuchs*, which we have named, were only so many different versions of an entertaining fable, well known and popular among the Germanic tribes from a very early period. The correctness of this conclusion has been fully established by Jacob Grimm, who proved that this production was originally purely a fable, having no reference to historical events or persons, and showed conclusively that in its origin it belongs to the ancient Franks, and hence to the Germans, and that it subsequently received different forms and modifications in the Netherlands and the north of France, as also in Upper and Lower Germany. But in that early stage of existence it was an irregular and shapeless affair, which required the kind offices of genius to give it consistency, and form, and character. None of the versions prior to that of Lübec give much more than the raw material; and it was thus reserved for the author of that admirable composition, to present the popular story of Reynard the fox, in that coherent form, and well-matured plan, and in the attractive garb of an animated style in narrative and scenic representation, which have gained for this German version the constant admiration not of literary men only, but perhaps more even of the people generally, among whom it has ever been one of the most popular books, found in every house and hut. It is still sold, at the annual fairs, to the poorer classes. Among the higher classes it has latterly been in danger of being forgotten, but Goethe, by clothing it in more modern language, not only rescued it from oblivion, but fully re-awakened, in regard to it, the popular interest. I have dwelt thus long on the history of this fable, because I know of no literary production which has excited more interest and inquiry, or even controversy among the learned, and engaged more eminent talent in the developement of its history and the defence of its claims.— It now remains for me to give a brief account of the contents of this remarkable book, with an estimate of its merits: merely premising that the poetical merits of the Lübec edition, render it so greatly superior to all its prosaic predecessors, as fully to entitle it to the rank of an original work. The following condensed account is derived substantially from Heinsius, who seems firmly to believe in the authorship of Baumann:

“The poem is written in the Friesian dialect of the Low Saxon language, and consists of four books, each of which contains several chapters. It is composed in Iambic verse, but as the poets of that age were habitually reckless of the rules of prosody, many Spondees, Anapaests and other varieties have crept in. The whole is a picture, full of vitality and action, of a court, the sovereign of which surrenders himself to the machinations and intrigues of a base and unprincipled favorite, and thus contributes, even against his will, to the ruin of his kingdom. As a satirical fable it is intended to convey and illustrate the doctrine, that, according to the course of this world, cunning triumphs over right and honesty.

The personages who appear as actors in its various scenes are the king with all his vassals, officers of state and court, functionaries, clerical and civil. These are represented, much in the manner of Æsop, under the mask of different animals, and the character, which is regarded as belonging naturally to the several brute varieties, indicates the peculiar mode of thought, feeling and action of the different dramatis personae, bearing their respective names.—The principal and most prominent part is that of the fox, Reineke. Of the other animals, those which bear a conspicuous part in the progress of the plot, are the following: Noble, the lion, as king: Grimbeard the badger: Bruin the bear: Hinze the cat: Bellyn the he-goat: Lamp the hare: Isegrimm the wolf: Hennink the cock. Grievous charges are, from all quarters, preferred against Reineke or Reynard. But after having extricated himself out of all these difficulties, by unparalleled impudence and effrontery in lying, he is, in the end, loaded with honors and favors by the king, and retires, accompanied by his friends, who are now a host, to his castle, Malepartus, where he relates to his family the happy termination of his trials.” It has already been remarked that few poems have been as universally popular as this.

“In all Northern Europe, particularly in Germany, it was for centuries a favorite, and, we can appropriately say, a people’s-book. It was regarded as a mine, whence sound maxims and principles of morality, and even the secrets of the profoundest state-policy, might be derived, and hence it was to be seen in the hands of all princes and statesmen. It was at length rendered into prose, and is still sold, as a popular book, at the great fairs annually held in different cities of Germany. If, in judging of the merits of this book, we consider, as indeed we ought to do, the age in which it appeared, we must regard it, not only as the most important work of that period, but altogether as one of the happiest productions of early German poetry. If passages occasionally occur, which are decidedly flat, they are to be regarded as defects peculiar to the age; and for these we are amply remunerated by a faithful and well sustained portraiture of character, by great variety of attitudes and groups, often irresistibly comical, by an exhaustless opulence of wit and humor, and a strain of the most vivid description and narrative, generally flowing along in smooth and easy rhyme. Virtue, wisdom, and sound morals, are suitably commended and earnestly inculcated in this poem; and great is its importance for the philologist and the antiquary.”

DR. FR. LUECKE ON EXEGETICAL TRADITION.

MEANWHILE there occurred, just at this time, in the department of theological literature, two things which had a decidedly favorable influence upon the elaboration of exegetical tradition:

In the first place, about the close of the 17th and beginning of the 18th century, the first important and successful attempts at the literary history of exegetical art and science were made. The highly learned and very spiritedly written history of the most distinguished expositors of the New Testament by Richard Simon* at the end of the 17th century, was followed, in the beginning of

* The first edition was published in 1693.

the 18th, by the not so spirited, but equally learned and still more impartial attempt of Franz Buddeus to exhibit in a philosophical manner, in connection with the general history of theological literature, the history of exegetical literature. * The more both works were made upon the ground of many historical and critical investigations which went into details, so much the more successful did they appear; the more intimately the interest in them was connected with the then newly awakened zeal of all denominations for the study of christian church history in its details as well as in connection with universal history, the greater was their influence on exegetical practice and theory generally, as well as upon the elaboration of exegetical tradition in particular. Their immediate influence upon the latter can be less clearly shown in particulars, inasmuch as just at the time when these works appeared, exegetical tradition was at an important crisis. But aside from the fact, that they themselves were an important step in the proper historical apprehension of exegetical tradition: they necessarily so far bettered the hitherto more accidental usage, the criticism of tradition which was more busied with particulars, and, on that very account, often one-sided, as the philosophical exhibition of the whole historical progress which they gave, and the admirable characterization, especially in Simon's work, of the individual expositors in the circumstances of their times, their particular exegetical virtues, methods, and the like, taught also to employ exegetical tradition in individual passages according to certain principles of historical apprehension and criticism.

The other occurrence at this time which still more effectually improved the practice of Protestants in the use of exegetical tradition, was the more successful elaboration, since the commencement of the 18th century, of the theory of interpretation as a systematic whole. That the former circumstance had an important influence upon this, those who are acquainted with the history of interpretation will at once admit. But how the new progress in this direction after Rambach, Buddeus, Baumgarten, and Turretin, immediately operated upon the essential improvement of methods in the use of exegetical tradition, is shown in the examples of Buddeus, Baumgarten, Turretin, Wolf, and still more by the founders of the new epoch, Ernesti and Semler, each of whom sought to surpass the other in the critical and circumspect use of exegetical tradition. This phenomenon is easily explained, if we remember that exegetical practice and method in general become so much the purer and more perfect, the more certainly and systematically the connection of principles of interpretation is understood, and that the use of exegetical tradition in the Evangelic church without critical interpretation is false and idle, but this criticism without a

* Buddei Isagage in Theolog. univers. p. 1240 ff. The preface of the work is dated 1727.

fixed theory of interpretation is fluctuating and subject to chance and error.

Whilst the influence of both these circumstances began to be developed in the elaboration of exegetical tradition in our church, two persons, Wolf and Bengel, still anterior to Ernesti and Semler, put forth two works of importance in this respect, the more accurate characterization of which must not be omitted here.

The zealous theological litterateur, John Christian Wolf, proposed in his *Curis philologicis et criticis*, as the title sets forth, "to give a summary of the opinions of different interpreters, and, having subjected them to a modest examination, either to approve or refute them." The richness of his literary notices is as worthy of admiration as the want of genuine critical interpretation is of censure. * * * * The acute and genial Albert Bengel proceeded differently in his *Gnomon*. How?—he himself best tells us in the preface* to his work which is rich in new and often very correct expositions, which in my opinion is not duly valued at the present time.

"Differences of opinion," says he, "copiously enumerated and refuted, together with the names and titles of their authors, are no great objects of desire to him who understands what is here done. It is proper that there be some to undertake that duty, and trace the history of interpretation from age to age: but few have this faculty; still there are not wanting those who hunt up and collect many things for the common good. But silly sentiments unlikely to come into the mind of any one, thus mentioned, are less profitable to the weak than to remain ignorant of. We should be badly off, if it were necessary to the knowledge of the royal road of truth, to become acquainted with and make trial of all bye-roads: nay a multitude of views oftener overwhelms than assists a true explanation. Still I meet certain new explanations, citing neither the authors, nor their words. The reader ignorant of them will not observe it; nor is there need he should; the informed will perceive what I aim at. I likewise touch upon some more specious interpretations which have not yet been much discussed, and, when my view might seem paradoxical, I exhibit the concurrence of others, the ancients especially." * * * *

It was remarked above, that among the founders of the latest exegetical period Ernesti has acquired great merit in the theory of exegetical tradition. His practice may be known clearly enough from his *Institutio Interpretis* (Principles of Interpretation,) from single exegetical labors, partly in his academical works, partly in his theological library; as also, in fine, from the method of his nearest and best scholars, such as Morus and the elder Tittmann. The use which he made of exegetical tradition was founded with great clear-sightedness upon the literary history of exegetical theology which he revived; the hermeneutic criticism of this rested upon the sure principles of his theory, and was managed with a correct philological tact. It is well known that it was he, who first understood how to estimate more correctly the hermeneutic system of Origen and the fundamental character of his exegesis. Semler, who undoubtedly had less scientific clearness, but more acquaintance with patristic literature than Ernesti, labored in the field of

* The first edition of the *Gnomon* was in 1742.

more ancient exegetical tradition with equally acute hermeneutic and historical criticism, and with great zeal. His two treatises, on the exegetical exposition of the Egyptian Fathers and their value, as well as of Tertullian and the Latin Fathers of that age, have still a decided value. In his Paraphrases he made very sparing use of modern exegetical tradition, but so much the more of the ancient, and indeed not seldom with elegant criticism.

Whilst both these men, certainly not for want of genius, improved and recommended the use of exegetical tradition, others from perverted genius despised and rejected the instructive school of exegetical antiquity. "*They depress antiquity,*" Ernesti already complained; his complaints, like his wrath against the "*vanity of those who philosophise in the interpretation of the sacred books,*" with which the contempt for exegetical tradition commonly goes hand in hand, were just. The new revulsion of the spirits of theologians at that time brought this irregularity with it: but how many fine talents were engulfed by this ultra-liberalism! I here refer only to C. Fr. Bahrdt, upon whom history has already passed sentence. Others, some of whom still live, from the Kantian school, of the class of Rationalists, and among the Mystics, some of whom explicitly, others tacitly, yet still in reality, despise the instructions of the school of exegetical tradition, it would delay us too long to mention here. Happily the school of Ernesti and Semler with its proper appreciation of exegetical tradition still holds the upper hand. The literary history of exegetical theology, prosecuted with increasing diligence, still continued to gain more clearness, success and influence; the art and theory of interpretation still attained, even here and there through by-ways, still greater fulness and correctness of experience, and still clearer insight, also, into the foundation and connection of its rules. Thus it happened that the method of employing exegetical tradition still perfected itself more and more. We shall be perfectly convinced of this if we compare in this respect Starke's Synopsis and the so-called English Bible-works, which Sam. Teller, Baumgarten, Dittelmeyer and Bucker in Ernesti's time transplanted into German soil, with the Commentaries of the two Rosenmüller, Koppe, Heinrich and Kuinöl. * * * * *

Whilst, however, I boast in directing attention to the services of these commentators in this respect, I still cannot forbear, at the close of this exhibition of the hitherto prevailing practice of Protestants in the use of exegetical tradition, confessing that it appears to me that the practice as well as the theory of modern times might still be greatly improved.

7.

My view of the matter is embraced in the following short propositions:

1. Exegetical tradition is in its nature nothing else than historical matter; interest in it in the Evangelic church can, therefore,

be only a historical one. But this, if of the right kind, unites all other interests with it, and first gives them life and law.

2. According to the fundamental principles of the Evangelic church and theology, the experience of one individual or of many, be it ever so correct, dare never be clothed with the authority of a law for others. Exegetical tradition, therefore, be it ever so comprehensive, embraces in it nothing more or less than individual experiences either more or less correct, and to attribute to it any hermeneutic authority is contrary to the spirit of the Protestant church. Ernesti says very correctly, "*we must not rest upon antiquity alone.*" But what he adds is equally correct: "*nor is it to be rashly despised.*" For as the Evangelic church ever since its origin has aimed at developing and promoting the highest spiritual freedom in every department of life and knowledge, but still in accordance with the laws of historical continuity and communion, so she neither can nor dare dismiss exegetical genius from the school of tradition.

3. The object of the use of exegetical tradition in the Protestant church is twofold. First and immediately, it is to be a school for the formation of exegetical talent and genius, and in it not merely is the want of his own experience to be somehow supplied, but the exercise of the interpreter himself is to be directed. But in addition to this as a school for the training of art and theory, inasmuch as it historically presents the agreement of the most distinguished exegetical talents of all times and parties in the observance of certain rules and in adherence to certain explanations, it is to render possible and facilitate the acquisition of sure exegetical results to the church and theology. The final decision on these, however, cannot, according to the principles of Protestant Interpretation, lie in itself, but belongs to hermeneutic criticism which rests upon general principles. If this two-fold object is pursued in the proper way, the advantage of the use of exegetical tradition is as great as it is secure.

4. If it is inquired, what is the proper method of attaining that object, we answer briefly, that exegetical tradition cannot be *critically* elaborated. Without criticism no historical materials can be appropriated. But criticism is here two-fold, *historical* and *hermeneutic*, otherwise the use of exegetical tradition is just as uncertain and useless, as it is erroneous and delusive; it ceases to be Protestant.

5. When historical criticism has once gained and purified the materials of exegetical tradition, it gives them over to the art of historical writing, whereby the internal historical connection of the less as well of the greater whole must be philosophically elucidated and exhibited. It is only in this way that the historic interest can be truly satisfied and the two-fold object above mentioned be attained. As every thing here depends upon consistently distinguishing the essential from the fortuitous, the original from the more recent, the

mastership of genius from the discipleship of individual talent, and on clearly exhibiting the train of real moments of developement, together with the manifold gradations and ramifications thereof, it is plain, that the truly historical exhibition of exegetical tradition, either in general or in particular instances, cannot be completed or prosper without critical interpretation.* And since this is not to be thought of without a suitable practice and a well considered theory of exegesis, it is none but ripe exegetists who can perfectly attain the historical exhibition of exegetical tradition.

6. The history of exegetical tradition can be considered and treated of from a two-fold point of view.—Either exegetical tradition is considered as the history of exegetical art and theory; the successive developements of exegetical methods, of hermeneutic systems, of those characters that make epochs or become active in the progress of periods, are elucidated;—Or, for the immediate use of exegesis, the history of the Exposition of single books or passages of the holy scriptures is particularly attended to.

Each of these modes of representation has its peculiar value and advantages, and *can*, yea *must* be attempted separately from the other; still, the laws of historical art are the same for both. Both, however, stand in so inseparable a connection of mutual conditionment and support, that they can be elaborated successfully and in accordance with the dignity of historical art, only in a mutual relation to one another. The history of the exposition of single books or passages of scripture without a knowledge of the general history of exegesis and hermeneutics will be lost in peculiarities and externals, and never be able to comprehend and exhibit the essential connection, in which the exposition of a book or of a passage developed itself. And in the same manner, he who would attempt the history of exegetical art and theory without the knowledge and exhibition of particulars, lost in empty generalities and unfounded characteristics, will recognize and exhibit neither the truth nor the external nature of this history.

I hope I shall not be regarded as wanting in modesty, when I say, that neither in the one, nor in the other mode of exhibition has that which is perfectly satisfactory appeared. Still it must not remain unnoticed, that the general history of exegetical art and theory, has got ahead of the history of the exposition of particular books and passages of the holy scriptures. But how much is still to be done in this matter, will be at once shown by a comparison of the works of Rosenmüller and Meir and the easily decided idea of Simon's history of the most distinguished expositors of the New Testament, which is not even surmised by the former.

As regards the history of the exposition of particular books and passages of scripture; we dare not conceal from ourselves, that scarcely the first steps have been taken in this. Yet in this more has been attempted and more successfully, especially in our times, than in the history of the exposition of particular books, towards which scarcely the foundation is laid.

We may close this essay with some general remarks and unconnected hints upon our subject.

7. The form of Commentary is that to which the historical exhibition of the exegetical tradition of particular books and passages in an especial manner belongs. The most natural place for the history of the exposition of *particular books* is in the Introduction and so-called Prolegomena of Commentaries; whilst the exegetical tradition of *single passages* is best given in the Commentary itself at the places of scripture to which it pertains. Such has always been the opinion, and there is no reason for deviating from this custom. * * * * *

The purely historical method alone, is the only one that is correct, and it is as easy as it is profitable. According to this the history of the exposition of a pas-

* Richard's Simon's in the first happy attempt at such exposition. The whole life of this work rests upon what is indeed a one-sided, but yet spiritedly executed hermeneutic criticism.

sage must be arranged and exhibited from its first and simplest moments until the most recent times, chronologically, and according to the different characters of church parties and theological schools: that which makes the epoch must be brought out in the full connection of its origin, its influence, and its whole bearing; and finally, it must be shown in regard to every new exposition, when, upon what grounds, and in what particular form it was first brought forward, how it was spread and became predominant, or obsolete, how it was now corrupted, now elucidated and improved, and how at last, amid the contest of the True and False, and in the conflict of different talents, the true explanation, if already existing, came forth, or if just about making its appearance, had the way prepared for it, or if, in fine, it has never yet come forth, the necessity for it has been created. Only in this way will Exegetical Tradition be a true means of forming and promoting the correct and only allowable exposition whether the same is old or new.

STRAY THOUGHTS.—No. 2.

BISHOP TAYLOR, speaking of prayer, says: "He that prays to God with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in."—The remark will apply to *study*. He who *studies* "with a troubled and discomposed spirit" is like the man supposed. There is a continual tumult in his mind; his thoughts are ever on the look out for trouble, and exposed to the incursions of grief. He is not at rest. He cannot quietly take up his volume, and scan its page.—But little sounds disturb him and fears harass his mind, and he is ever going forth from his tent to look out for some invading foe. But that we may give to the pursuits of science or literature that attention which they deserve, our minds must be free from anxious cares; their faculties must be unfettered by sadness, their vigor unbroken by melancholy. To this end, then, we should cultivate a *cheerful spirit*. This will enable us to banish all distracting cares and anxieties; and though it may not deliver us from troubles, will blunt their sting, and divest them of half their pain. By shedding a soft and radiant light over the darkness of adversity, and disclosing many a comfort and delight which are hidden from the gloomy and morose, it will enable the mind to apply itself with energy to any pursuit, and find pleasure in toil itself.

And this cheerful disposition may be acquired. Some are, indeed, by their natural constitution inclined to despondency and melancholy; but much may be done by proper exertion to counteract this tendency. And it is the duty of every one to strive to attain to this habitual cheerfulness; since not only his own happiness, but also his ability to do good, to make others happy, is thereby so much increased. It is not levity; it is not mere gaiety; it is not exuberance of animal spirits. Its spring is not in the splendor of the world; not in the halls of merriment, amid music and song, and dance, and sportive jest; nor is there its home. But it dwells in the breast of the Christian, in the cottage of the honest laborer, in the closet of the conscientious student, in the family graced by

the influence of piety. The fountain whence it flows is "fast by the oracles of God;" and he who would enjoy its blessings must seek them there. It is, in fact, "that peace of mind which passeth understanding, that joy which the world can neither give nor take away."

There is much truth as well as beauty, in those words of Bishop Hall: "Moderation is the silken string running through the pearl-chain of all virtues." Taken singly each pearl is beautiful, and we admire its polish and gracefulness. But when they are joined in a connected band, we are struck with the brightness and gaze with admiring joy on the splendid constellation. So simple virtues deserve and receive our tribute of regard; but when we see moderation ruling over all, and, as it were, uniting them by a silken tie, we behold an almost perfect character, and rejoice that such an exhibition is presented to our view. And yet moderation is rarely found. How seldom does it govern the hearts of men when full of plans for acquiring this world's goods! How rarely does it have full sway in our enjoyment of the delights of life! How often, even in attempts to do good, is moderation forgotten, and zeal, unregulated by discretion, found in its place. "It is good," indeed, "to be zealously affected always in a good thing." But it is also good to examine ourselves, that we may know "what manner of spirit we are of." Moderation is far from being a red hot zeal that scorches and consumes without imparting a genial heat to make pliable the materials it would mould. And yet, it is equally removed from icy coldness, or pharisaic stiffness. It holds the golden mean between these two. It enjoys the good gifts of Providence, but does not, by excessive indulgence, convert them into sources of evil. It avoids fanaticism, but is not slothful and inactive. It gives to character, a charm and power unknown to the intemperate zealot, or the cold formalist. It imparts a zeal to life untasted by the licentious or the cynical.

July 28th, 18—. I have been writing a few lines, by way of memento, in my young friend N's Album. May they be the means of leading his thoughts heavenward:

Seék not Fame—she will deceive thee:
Pleasure charms, but soon will grieve thee:
Wealth on rapid wing will leave thee:

Trust them not.

Earth hath garlands, gaily smiling,
With illusive sweets beguiling,
And with poison all defiling:

Wreathe them not.

But in heav'n above are springing
Flowers, which, thornless beauty bringing,
O'er thy brow true glory flinging,
Ne'er decay.

Go then, youth, go, upward wending,
 Now, while goodness aid is lending :—
 Peace, with love and knowledge blending,
 Thee shall crown.

The *eccentricity* of men of genius is a frequent subject of remark. If by eccentricity is meant *singularity*, the differing from the common habits of men, and regulations of society, there are reasons to account for such a peculiarity in men of genius. Possessed of delicate feelings, absorbed so frequently in contemplation, their whole system so often under the burning excitement of enthusiasm, it is no wonder they become estranged from the world and in a measure unfitted for its employments. They live too much in an *ideal* world, a bright land of their own creating; and making it a complete Utopia, and enjoying its perfect beauties, they come back to the realities of life, but little suited to their calm enjoyment—the scenes it displays appearing dull and charmless, compared with those in which they have been moving. Accustomed to the contemplation of fitness, beauty, and grandeur, they are displeased and dissatisfied with the irregularity, ugliness and littleness, which they discover by intercourse with the world.—The nervous irritation under which they almost continually live is apt to produce a fretful temper, while abstraction, sometimes so necessary to their pursuits, prevents their acquiring sufficient knowledge of life to act as other men, since it binds their whole souls to their favorite objects. These causes combined too often drive them to moroseness and selfish meditation.

And yet, while we thus find an excuse for the eccentricities and infirmities we have so often seen attendant on genius of the highest order, it by no means follows that these are its natural, or invariable accompaniments, or that a man of most exalted genius may not move and act in society, with sound, practical sense, and the kindest of social feelings and habits. Numerous instances appear as proofs that he *need* not be eccentric; that there is no law of his being which compels him to be a *boor*, rather than a gentleman. Eccentricity is a misfortune. He who would exert most influence on his fellow men, must live and act among them—must feel himself their brother, and conform in all things proper to their customs. Solitude may enable a man to give more undivided attention to some darling pursuit; but its effect on his own feelings, and on those around him is not good. While absorbed in thought or labor he is happy. But when his enthusiasm passes off, when the *afflatus* ceases to inspire and warm, and he would go forth among his friends and enjoy the delights of social intercourse—the purest joys that heaven has given us here below,—he is not at home, he is ill at ease; he finds himself unfitted to contribute to the joys of the fireside, he knows not how to draw from the social circle

its rich happiness—and, discouraged and sad, he hurries back to his study and himself.

But there is a kind of eccentricity often mentioned as the accompaniment of genius, which is, in reality, nothing but *affectation*, and subjects its votary to contempt. It is assumed by those who would gain a name, as a convenient garb to attract attention and elicit remark. Destitute of all power to resemble the greatness of genius, they appropriate to themselves its failings: as many a would-be Byron has been like him only in folly and licentiousness. Such men—and they who pay them honor—disgrace the name. They are asses in lions' skins, and their braying will soon make them known. When true genius is unfortunately eccentric, we may overlook its failings for the sake of its worth. But when less, even, than mediocrity, would claim this title on so shallow a pretence, what shall it receive but the indignant scorn which it deserves?

How sad soever it may be to say "*farewell*," there is yet joy in parting. For then the depths of feeling are stirred within us, and from the fountains of the heart gush forth those clear streams of affection whose waters sweeten life. In our daily intercourse with friends, close and pleasant as is our union, we do not know the strength of our attachment to them, we do not realize how much they love us. But when we come to part, we learn how strong is the chord that binds us, how difficult to cut it asunder.—And there is a joy in this discovery, though made at an hour of sadness. It is a joy to know that we are loved. It is a joy to see even a momentary sadness on the brow of another, when we feel that the cloud is caused by our departure. There is then a thrilling of those finer chords which at calmer moments lie silent, and which rude shocks fail to strike into music. It is only when the gentle magic that sparkles in the tear of friendship, reaches them, that they give forth their sweet, angel-like notes.

SKETCHES OF CELEBRATED PREACHERS.—No. 3.

EDWARD IRVING.

[CHIEFLY FROM THE GERMAN OF HENGSTENBERG.]

EDWARD IRVING was born at Annan in the county of Dumfries, Scotland, on the 15th of August 1792. Passing his childhood and youth amid the ordinary circumstances of his countrymen of the middle ranks, we find nothing of special interest in his life until he received a call to act as pastor of the Caledonian church in London, August 1822. The impression which he made at this time is well expressed in the language of an old acquaintance:

“The first time I saw Irving was six and twenty years ago, in his native town Annan. He was fresh from Edinburgh, with college prizes, high character, and promise: he had come to see our Schoolmaster who had also been his. We heard of famed Professors, of high matters classical, mathematical, a whole Wonderland of Knowledge; nothing but joy, health, hopefulness without end, looked out from the blooming young man.” He was then thirty years old, and one of his cotemporaries says of him: “Bodily and spiritually, perhaps there was not (in that November, 1822) a man more full of genial energetic life in all these islands” [Great Britain.]

The Caledonian church was then at a very low ebb, inasmuch as not much above fifty persons were in the habit of attending divine service in it. Irving’s appearance, however, made so strong an impression, that in less than three months over 1500 seats were called for, much more than the little edifice contained. “The most distinguished persons of the country, the most celebrated speakers in Parliament, a Canning, a Brougham, a Mackintosh, and a Scarlett, ladies of the highest rank, several inmates of the palace, and, as some affirm, the crowned heads themselves, soon became his hearers. Such a concourse naturally still more excited one who was already on fire, and without any holding back he now arose as a second John the Baptist, as preacher in a moral wilderness, as an Elias; a Prophet, his style, his gesture, his whole mode of preaching was so wholly and entirely new, that even in the vast city of London, where there are always so many distinguished preachers, no one could be compared with him.”

Before the lapse of a year Irving appeared as an author. He published a thick octavo volume of Sermons, under the singular title, “FOR THE ORACLES OF GOD, *four Orations: for JUDGMENT TO COME, an Argument in nine parts.*” Before the close of six months a *third edition* had been already called for. His biographer, M. Hohl, characterizes this work, as “a very remarkable production, wherein the most beautiful thoughts, the most glorious images, the mightiest conceptions are wildly mixed up with crude ideas, fantastic pictures, and coarse expressions.” The following extract is a sample of his preaching at this period:

“Obey the scriptures or you perish. You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation’s universal rule to bow before its Creator, and stand in momentary rebellion against his ordinances; His overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty *for a while*, and make game of his indulgence and long suffering. But come at length it will, when Revenge shall array herself to go forth, and Anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the King,

whose desolation shall not tarry, and whose destruction as the wing of the whirlwind, shall be swift—hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy, shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound forever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and the evening salutations of kinsmen shall depart, and the ever welcome voice of friendship, and the tender whisperings of full-hearted affection shall depart, for the sad discord of weeping and wailing and gnashing of teeth. And the tender names of children, and father, and mother, and wife, and husband, with the communion of domestic love, and mutual affection, and the inward touches of natural instinct, which family compact, when even invaded by discord, wraps the live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself—All, all shall pass away, and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and tossings of horror and hopelessness, the Worm that dieth not, and the fire that is not quenched.”

“Through these pointed discourses and the continued zeal of his sermons, Irving in a short time attained the highest degree of popularity. He was soon the greatest wonder of the day in the capital of the world. Believers and unbelievers, high and low, citizens and strangers, one might almost say, every thing that had breath streamed to the Caledonian church, if but for once to see and to hear the wonderful speaker, the northern Prophet; and happy, thrice happy was he who was able to penetrate into the interior of the church, for soon it became almost impossible to get a single seat, if one had not beforehand been able to procure an admission ticket from the church council. The neighboring streets were filled far and wide with carriages, splendid equipages and hired coaches, and more than an hour before the commencement of divine service the church was often crammed full. Many clambered upon the neighboring roofs or on the windows of the church; in short, it was as though one could be saved by the mere *hearing* of this new Apostle. The most distinguished personages of the country, ladies of the court, countesses, as they say, had sometimes to be satisfied with a narrow place among the crowds of those who were standing; for Irving had the rare good-fortune, or rather, misfortune, to draw out the distinguished fashionable world and to be spoken of in the very highest circles.”

“Such a concourse, and coming from such a quarter, may have contributed in no small degree to awaken in Irving the thought,

that he was called to be the reproving preacher of the great world, and so he began, in the full feeling of this his calling, to throw out, right and left, his terrors of excommunication against all existing uses and abuses in church and state and school.—His sermons soon became extraordinarily long. Two, three, and even four hours he sometimes held his hearers fettered; overpowering for this was such a fulness of thoughts and words as he possessed.”

(To be continued.)

CARLYLE'S VERSION OF LUTHER'S PSALM.

“With Words Luther had not learned to make pure music; it was by Deeds of Love, or heroic Valor, that he spoke freely; in tones, only through his Flute, amid tears, could the sigh of that strong soul find utterance.

Nevertheless, though in imperfect articulation, the same voice, if we will listen well, is to be heard also in his writings, in his Poems. The following, for example, jars upon our ears; yet is there something in it like the sound of Alpine avalanches, or the first murmur of Earthquakes; in the very vastness of which dissonance a higher unison is revealed to us. Luther wrote this Song in a time of blackest threatenings, which, however, could in no wise become a time of Despair. In those tones, rugged, broken as they are, we do not recognise the accent of that summoned man, (summoned not by Charles the Fifth, but by God Almighty also,) who answered his friend's warning not to enter Worms, in this wise: ‘Were there as many devils in Worms as there are roof-tiles, I would on;’—of him who, alone in that assemblage, before all emperors, and principalities, and powers, spoke forth these final and for ever memorable words: ‘It is neither safe nor prudent to do aught against conscience. Here stand I, I cannot otherwise. God assist me. Amen!’* It is evident enough that to this man all Popes' conclaves, and Imperial Diets, and hosts and nations were but weak; weak as the forest, with all its strong *Trees*, may be to the smallest spark of electric *Fire*.

EINE FESTE BURG IST UNSER GOTT.

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell,
Hath risen with purpose fell;
Strong mail of Craft and Power
He weareth in this hour,
On Earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is his name,
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle.

And were this world all Devils o'er
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as ere he will,
He harms us not a whit,
For why? His doom is writ,
A word shall quickly slay him.

God's Word, for all their craft and force,
One moment will not linger,
But spite of Hell, shall have its course,
'T is written by his finger.
And tho' they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth.

* ‘Till such time, as either by proofs from Holy Scripture, or by fair reason or argument I have been confuted and convicted, I cannot and will not recant, *weil weder sicher noch gerathen ist, etwas wider Gewissen zu thun. Hier stehe ich, ich kann nicht anders. Gott helfe mir. Amen!*’

THE OXFORD TRACTS.

[FROM HENGSTENBERG'S KIRCHENZEITUNG.]

FOR three or four years past an ecclesiastical party, which had never before taken so distinct a form, nor been so active as lately, has attracted a great deal of attention in England. The University of Oxford is its centre: Drs. *Pusey* and *Newman* of that place are its most distinguished leaders. Its distinguishing feature consists in its pushing to the greatest extreme the principles of the High-church party of the established church, and carrying them out consistently in all points of doctrine. For the support of these views it appeals to ecclesiastical antiquity and ascribes to it an importance pretty near equal to that of the scriptures. Its advocates have already published several theological works, in which they exhibit their doctrines with either more or less clearness: to come out openly is a risk which they have for the most part hitherto declined. The best sources for materials throwing light upon this system are the *Tracts for the times*, generally called *Oxford Tracts*, which have already grown into five volumes, and are designed partly for the people and partly for the clergy. The *British Magazine* is the organ of the party, and in this periodical the party may be found in all its gradations. Contempt for the Reformation and the Protestantism of the continent, abhorrence of Dissenters, a leaning not towards Papacy, but to many other peculiarities of the Romish church, overvaluing of the spiritual orders and of ecclesiastical authority, zealous reverence and establishment of old external usages in divine service: these are the features which come forward into view most distinctly. As a praise-worthy pride of every kind, fine taste in the arts, zeal for the church, and religious devotion are generally recognized by this system, whilst the sound common sense of men generally is not subtle enough to sympathise with it, and to let it descend into the sphere of the great mass, it has already extended itself pretty widely among the higher ranks and the more intelligent classes of the Conservative party.

Unfortunately we do not yet possess the means of giving a satisfactory insight into the whole matter, and must therefore content ourselves with substantiating what has been said above. A smaller "Catechism on the Holy Catholic and Apostolic church," published at Oxford in 1838, says among other things:

“Q. How canst thou know whether a society of men who give themselves out as christians, is really a church?”

Ans. When they hold fast to the faith, precepts and practice of the Apostles,” and adds in a remark, “In order to lay any kind of claim to unity with the primitive church, one must hold fast not only to its doctrines, but also to the communion with it.”

Somewhat further on it is said: “From whom have the Bishops received power to appoint the servants of the church? Ans.

From the Apostles, who received this power from Christ, and appointed the first Bishops with full power to bestow upon others, through ordination, the same power, in order that the succession of Bishops who are to rule the church should never be "interrupted," (and as proof of this among others the passage is adduced: "Lo I am with you always even unto the end of the world.") Q. Are not christians then permitted to choose their own spiritual teachers and of themselves to order church government? Ans. No, for when God has shown us one way to attain a blessing, it would be sinful highmindedness to seek the same in another way. God has given us Pastors and Teachers, and therefore the humble christian will hear these."

The principles which this party follows in church history may be gathered from the following hints extracted from the little book just quoted:

"In the first fifteen centuries after Christ there was nowhere a society of Christians without a Bishop. Under *Theodore* (Archbishop of Canterbury about 670,) that part of the Anglo-Saxon church which had been converted by British and Irish missionaries, and had up to that time followed the usages and Liturgy of the Asiatic church, were compelled by the kings of Northumberland and Kent to receive the usages of the Romish church. Still the church continued comparatively free until *William* the Conqueror and his successors, who introduced many foreign prelates into the English church, and thereby, unintentionally, promoted the usurpation of the Pope. Under Archbishop Cranmer, the church emancipated herself from the assumed dominion of the Pope, and asserted her independence. Under Laud the peculiar *principles of a foreign Reformation* which for some time had been making inroads upon the English church, *attained their height and terminated*, whilst they had united with democratic principles, *in the murder of the king and of the Archbishop.*

In the British Magazine (December number, 1838,) are found the following characteristic passages relative to their doctrines:

"I think the men of this party believe and teach in common with the Catholic (that is, the universal) church of all ages, that there is one baptism for the forgiveness of sins, and that the forgiveness and absolution bestowed in baptism is so perfect that no spot of preceding sins is any further taken into account, and the *regeneration* of the soul is so effected, that every thing, as respects the spirit, can live and flourish in it; which was not possible before. Sin committed after baptism, is not indeed blotted out of the books, from which we shall be judged, yet we are, by the means of grace entrusted to the church and which are to be attained in her alone, again renewed, in virtue of baptism, by which we have become members of Christ, and by means of the holy supper and the absolution bestowed by a christian priest, which agreeably to

the charge and commission of the Lord are proclaimed to those who repent." [Observe the distinction between *regeneration* and *renewing*. In the parable of the Prodigal son, for example, according to this view, both the brothers were originally regenerated; but the younger still needed a renewing.]

(To be continued.)

THE PEASANT,

TO HIS SERENE TYRANTS.

From the German of Bürger.

Who art thou, prince, that fearlessly
Thy carriage wheel may o'er me roll,
And thy horse trample me?

Who art thou, prince, that in my flesh
Thy hound, thy friend untouch'd by blow,
May sink his nails and teeth?

Who art thou, that thro' fields and woods
I'm driven by thy hunt's hurrah,
As breathless as the deer?

The crop, downtrodden in thy hunt,
Tangled by horse, and hound and thee,
The bread, thou prince, is mine.

Thou, prince, hast not for harvest-day
At plough and harrow sweated much.
Mine, mine 's the toil and bread.

Ha! Thou 'rt a pow'r ordained of God?
God deals out blessings, but—thou robb'st!
Thou tyrant not from God!

THE LIFE AND TIMES OF MARTIN LUTHER, *by the author of*
"Three Experiments of living," "Sketches of the old Paint-
ers," &c.

THIS author is undoubtedly one of the most pleasing and profitable of the numerous writers who have for some time been crowding into the walks of lighter literature. Her style is always animated and natural and the choice of her subjects is generally very judicious. In the present instance, indeed, she is not so successful as usual, but this may be very easily accounted for. The field upon which she has here entered is altogether too extensive to permit of her taking more than a "bird's eye view" of its main features. She has, therefore, had to satisfy herself with giving a

few sketches of some of its most stirring incidents. This she has in general done with that tact which characterizes the effusions of a woman of sense and taste. Take, for instance, the following account of Luther's parentage, education, and early struggles:

“A poor miner, who wrought in the mines of Mansfeld, and lived at Eisenach, took a journey to Eisleben, to attend the annual fair. His wife was too desirous to accompany him to be denied; and, on the night they arrived, she gave birth to a son. He was born on the 10th of November in the year 1483, on the eve of St. Martin's day; and from this circumstance his parents named him Martin. The father strove to educate his son in virtuous habits; and, according to the spirit of the age, considered strict discipline a powerful aid to good conduct; to this the young Martin was early subjected. As he grew older, he was placed in an institution at Eisenach, where he had access to the learning there taught; but was unprovided with funds, and had not money to procure food. In company with several other students as poor as himself, he endeavored to procure bread by singing at the doors of wealthy houses. On these occasions he sometimes sang his own compositions, at others the favorite ditties of the day, and sometimes he chanted forth the sufferings of the Martyrs. All this he called *bread music*. It does not seem to have had the power “to soothe the savage breast;” for he was often taunted and reproached, accused of idleness and evil designs, and driven away by menials, though the only reward he asked for his musical exertion was a piece of bread. On one of those days, when his very soul was filled with shame and indignation for the hard language he received, he wandered to the humble dwelling of Conrad Cotta; and, throwing himself on a seat before it, overshadowed by ancient trees, he relieved his overburdened heart by low, plaintive music. Whether moved by the melody of song, or the tenderness of a woman's soul, Louisa Cotta, the wife of Conrad, hastened to the door and invited him to enter. She then placed before him the simple fare her humble habitation afforded, bread and honey, with milk from the mountain goat. The honest, ardent gratitude of the youth, with his simple story, won not only her confidence, but her affection. She invited him to come every day and get his meals. He soon equally interested the husband, and they both continued their friendship to him. Many years after, when all Europe rung with the name of the Reformer, they remembered, that the poor hungry boy they fed was Martin Luther!”

As to the fictitious parts interwoven with the history we hardly know what to say, particularly as the fair author assures us in a *delightfully short* “advertisement,” that “those who are conversant with the events of Luther's life, will perceive that there is no deviation from truth in the narrative.” But certain it is that neither Seckendorff nor Mosheim, nor even D'Aubigne says anything about the courtship and adventures of Count Mansfeld and Alice,

with which, however, we are prone to suspect that our young friends will be well satisfied as the most interesting parts of the volume. Those, however, who have had their feelings hardened and their imagination cooled by doses of logic will be better satisfied with such passages as this :

“Light breaks upon the mind, as day upon the earth, by degrees. First we see the faint outline of the horizon, then one object after another becomes visible, till the sun rises in all its effulgence. It was thus with the reformer of the age ; and no one, who reflects on the subject, can be surprised, that with important truths were mingled many errors. Qualities in Luther, that would be insupportable at the present day, his want of deference, his rudeness, and harsh and coarse language, were habits of the times, and, in some respects, calculated to help on the great work of reformation. It ought not to be forgotten, that his writings were in Latin, and in a foreign language, many things may be said, that scarcely bear translation.” pp. 76-77.

The notices of Leo and Frederic the Wise, Erasmus, Melancthon and other eminent men of that day are full of life and spirit and calculated to convey correct ideas of their modes of thinking and acting. We cannot say as much of the attempt at stating Luther's theological sentiments. This is evidently taken too much from second-hand authorities and from his earlier writings, but particularly from his controversial passages with Henry the Eighth and Erasmus, none of which, nor indeed all together present a full view of the finished Saxon Reformer when he had fully developed his system. Such is especially the fact with regard to what is said upon his views of predestination—but we have not space here to enter into these much vexed questions. Much more successful are her sketches of the ordinary life and general temper of Luther.—Many of her extracts from his writings and those of his friends upon these topics, are very beautiful. Some of the best of these relate to Luther's residence in Wartburg. We cannot help indulging ourselves by extracting one or two :

“This life of idleness will destroy me,” he wrote to Spalatinus; “When the Devil appears to me, I throw my inkstand at him.”* It is curious to note what the Reformer called a life of idleness.—During his abode there he wrote various books. But the most important of his works was the translation of the New Testament into the German language, so that all could read it. “This,” he said, “would do more for breaking down Popery than all that man could devise.” He wrote thus to a friend :

“My residence is now in the midst of clouds, in the empire of singing-birds, without speaking of the multitude of other birds, whose mingled voices would drown a tempest. Near here there is a wood, vocal from the first to the last branch with songsters, besides ravens and crows. From morning to evening, and sometimes during the night, their cries are so indefatigable and so incessant, that I doubt whether there is any spot in the world where so many birds are assembled. Not a moment's silence ; willingly or unwillingly you must hear them ; old and young, mothers and daughters, glorify, as they best can, their name of raven.”

* It is probable that his language was figurative ; but it is a fact that a large black spot is shown on the wall to strangers where Luther threw his inkstand.—Though the castle still stands, there is little similarity to what it is described as having been in 1521.

“I arose, last night, in the middle of the night, and looked from my window. I saw the stars and the majestic vault of heaven sustained without my being able to perceive the pillars upon which the master-builder had supported it. Yet it trembled not. There are those who search for the columns on which it rests, and would fain touch them with their hands; but as they cannot do this, they are filled with terror lest the heavens should fall, without their aid to support them.

“I still gazed and saw heavy clouds, charged with water, floating over my head like a suspended ocean. Nevertheless, they did not fall, but saluted me solemnly and passed along. As they were passing I discerned, underneath, the arch which had sustained them, a beautiful rainbow, with its delicate colors and aërial texture; heavy as were the clouds, they rested safely upon it. Let us not fear, that the rain will fall and that we shall perish by the flood. Our arch may seem to us feeble, and the clouds heavy, but we shall yet rejoice in its strength.”

But we must stop, for if we get to talking about Margaret and Kate and the little Luthers we shall fill up space which our Magazine usually devotes to other matters. Hoping that this little book will show others what a rich mine there is in the history of the period to which it relates, we cordially commend it to our readers.

PARAPHRASE

FROM THE EIGHTY-FOURTH PSALM.

BY CHARLES WEST THOMPSON.

How lovely are thy palaces, Almighty Lord and King!
 I long to tread thy hallowed courts, and there thy praises sing.
 My soul is fainting for the cheer
 Thy tabernacles give,
 My heart is crying to be near
 The God in whom I live.

The very birds delight to be around thy holy place—
 The sparrow here hath made her house and reared her infant race—
 And here the rapid swallow boasts
 A nest secure and broad,
 E'en mid thy altars, Lord of Hosts!
 My Sovereign and my God!

Blessed are they whose earnest hearts are shrined thy courts within—
 For one day there is better than a thousand passed in sin—
 And grace and glory shall attend
 The pathway of the just,
 Whom God will prosper and defend,
 While in his word they trust.

A ROYAL FIRMAN IN FAVOR OF OUR MISSIONARIES TO PERSIA.

The following highly gratifying letter we have just received from Mr. Perkins. The friends of missions will be pleased to learn that God is inclining the hearts of kings to protect the missionaries of the cross; and though the "favor of princes is deceitful," we can see in these signs, the increasing evidence that the work of the world's conversion to Christianity, is making steady if not rapid progress.—*N. Y. Observer.*

OOROOMIAH, April 6, 1840.

To the Editors of the New-York Observer.

We have recently had fresh occasion to recognise the Divine goodness to us and our mission, in the arrival here of Prince Malek Kassem Meerza, as governor of the province of Ooroomiah. This Persian prince, you may recollect, has shown himself a warm friend of us and our object, ever since we commenced our labors in this country; and his present position will of course enable him to render us continued and increased assistance.

This prince is very intelligent for an Asiatic, having a good knowledge of French, and a tolerable knowledge of our own language. He is at present pursuing his English studies, under the instruction of a member of our mission. Last summer, he visited the king of Persia at Teheran; and entirely unsolicited by us, and without our knowledge even, represented us to His Majesty as benefactors of his subjects, and procured from him a royal *firman*, in favor of our educational operations. This *firman*, Prince Malek Kassem Meerza has delivered to us, since his arrival here as governor.

Your readers are, I doubt not, sufficiently acquainted with Persian rhetoric, rightly to understand and appreciate the hyperbolical and pompous style of this *firman*. Its real intention, amid all its array of imposing epithets and bombastic flourishes, is efficient patronage to us in our labors, and it can hardly fail to produce this effect, in securing for us general respect and confidence, and affording encouragement to youth of all classes to attend our schools.

In this *firman*, *my name only* is used, I suppose because I have been longest in this country, and it is thus more familiar to the prince than the names of my associates.

(Copy.)

FIRMAN

"In the name of God lofty in exaltation!

[Royal seal placed here containing the following:]

The Almighty God! MOHAMMED SHAH, the Arbiter and Master of crown and signet hath come! The light of the realm and of nations,—the lustre of laws and religion hath come! *In the name of the Almighty God!*

The command to be obeyed by the world. It is this:—That the high in station, quick in understanding, the noble, the perfection of intelligence and dignity, and the fulness of exaltation and grandeur, the greatest of Christian priests, and the highest of the perfect followers of Jesus, Mr. Perkins, who has labored with inestimable kindness for the sake of the high and refulgent King of kings;—for the purpose of gratifying and exalting him [Mr. P—,] let him know, that in accordance with a representation to His refulgent and fortunate Majesty, by His beloved and exalted uncle, Malek Kassem Meerza, that the said "high in station," in accordance with his calling and inclination, has, in the country of Ooroomiah, established a school, and has been, with the most assiduous care and attention, engaged in the instruction of children, and the education of the young, and the diffusion of science and knowledge,—these are the reasons of the manifestation of the graciousness of the king of kings to the said "high in station." And it is that the abounding graciousness of the king of kings may be displayed to exalt and honor him, that this auspicious command is issued.

It is requisite that the said "high in station" increase his attention and instruction of the young, and that with even greater zeal than ever, he teach them the science of history, geography, geometry and mathematics. And in the performance of these services, His Majesty's graciousness and favor will rest upon him.

Written on the 27th day of Evvel Rabbecool, in the year 1255.

"The King's auspicious seal hath reached this [the Prime Minister]."

As ever, very truly yours,

J. PERKINS.

LITERARY AND SCIENTIFIC INTELLIGENCE.

VIEWS OF THE ARCHITECTURE OF THE HEAVENS.—By J. Nichol, Professor in the University of Glasgow. H. A. Chapin, & Co. New York, pp. 250.

We are glad of the opportunity of noticing the republication of this work in this country. It is a volume remarkably calculated to shew the religious and even devotional tendencies of true science. It is difficult to conceive how any one can contemplate the disclosures it makes of the vastness of creation without being awed into a posture of profound adoration. Not merely the earth which we inhabit, but the entire planetary system to which we belong sinks away to absolute insignificance when compared, not with the *conjectural*, but with the *ascertained* numbers, magnitudes, distances and periods of the bodies which people the regions of illimitable space! The reader of this work must open his mind to astounding results. These results, it is true, are some of them presented in the form of *theories*, which cannot be said to be demonstratively established; but they are not a whit more strange than the undeniable *facts* upon which they are built. That it is a book of *cosmogonies* is certain; but it is Herschell's telescope and not Prof. Nichol's pen, that has achieved the creation.

We know not, in the brief notice which our limits allow, how to *begin* to state the matters of interest that are brought to view in this volume. What must the end of a treatise be which commences as one of its lowest positions, in shewing that our solar system belongs to the Milky Way, and itself is merely one of an infinitude of similar clusters, though of every imaginable variety of form, scattered through the measureless blue depth of ether? Yet this is the humble starting point of the author; and as he travels on to the boundless fields of Nebulæ, in which the telescopic eye almost discerns the actual generation of suns and systems, it is but an entertainment by the way, to shew us groups of double, triple, and quadruple stars eddying about each other in mystic circles, and, what is yet more astonishing—of *variegated colors!* affording to their dependent worlds now a *blue*, now a *red*, now a *purple*, and now a *yellow* day! All this, and vastly more, enters into the surprising revelations of this work. Of the book, as a book, we feel as if we had positively nothing to say. The subject is all in all—grand—engrossing—overwhelming. We *conclude*, as an after inference, from the effect produced, that the mode of presentation is happy—that the book is well planned and well executed; but the mind is so carried away with the *plan* and *execution* of the Universe, that it has scarcely a thought to bestow upon the writer.—*N. Y. Obs.* B.

HEAVEN THE MODEL OF A CHRISTIAN FAMILY.—Troy, N. Y. Published by Elias Gates, pp. 200.

We presume this volume is by the Rev. Erastus Hopkins, Pastor of the Second Presbyterian Church of Troy. The preface states that it was written to aid the designs of maternal associations, and the *thought* which lies at the foundation of the treatise is certainly felicitous. It appears to be executed in an entertaining and instructive manner, and if it serves to awaken in Christian parents, a desire to make their homes more like heaven, the author will have done the church and the world no small service. We like such books. Every thing that promises to sweeten the influences of home, should be brought to bear on the hearts of parents and children, that parents may be made more faithful and children may be more blest.—*Ib.*

EARLY DISCOVERY OF AMERICA.

The interesting discoveries of Dr. Lund mentioned in your last No. leave no doubt that there had been intercourse between the old world and the new long before the time of Columbus; yet is this no new conclusion: these exhumations must be viewed as corroboratory evidence of a fact already established—a farther proof that there is nothing new under the sun. America was undoubtedly visited by Europeans at least two centuries before its final discovery. Muratei has proved that Brazil wood was entered among the taxable commodities at the gates of Modena in 1306. Andrea Bianco's map preserved in St. Marks library at Venice, constructed in 1436, places an island in the Atlantic with the name *Brazile*. See Wiseman's Lectures. The compass was known in Europe before the close of the 12th century, (this was also *discovered* in the 13th,) and if the coasting sailors of

the south esteeming it magical refused its aid, the bold Sea Kings "fashioned out of Harzgebirge rock," were hardly the men to be influenced by such coward fears. Once possessed of this faithful guide it would be rather wonderful if adventurers so enterprising, whose home was on the mountain wave, had not made the voyage.

T.

POLITICAL CONDITION OF THE WORLD.

FRANCE, ENGLAND AND EGYPT.

The European and Asiatic world is at this time in a very interesting condition. War seems inevitable both in relation to the affairs of the Ottoman empire and between England and China. Indeed the first blows have been already struck as will be seen by the extracts from various letters which we subjoin.—"The great question of war or peace between France and England remains yet undecided. Common sense, and the interest of all concerned, loudly cries "Peace," but still it cannot be concealed that the tranquillity of Europe greatly depends upon the caprices of an Eastern pacha. The nations are so involved in games of cross purposes and mutual jealousy, that the most trivial mistake on the part of a subordinate officer, or a shot fired inadvertently, may instantly precipitate matters, and plunge two-thirds of the so-called civilized nations of the world into a general *mêlée*, where the carnage will be as sweeping as the motives are senseless.

France and England have identical interests and a common object—the preservation of the Ottoman empire from the grasp of Russia, but they have most unfortunately differed about the means. France has long desired either the possession or protectorship of Egypt; and M. Thiers, eager to dazzle the easily-excited Parisian public by some stroke of dashing or subtle policy, has made quite a pet of the pacha, and encouraged him in the rejection of terms until the other powers, tired out, have concluded a convention among themselves, after, however, giving France fair notice of what was about to take place. At this she is extremely wrathful, and, if her king had not a cooler head than her minister, we should probably have war forthwith. War! and what for? "that is the question;" and ask a dozen men that question, and you would get a different reason from each. In fact, a war at present would be something like old Casper's account of the battle of Blenheim in Southey's ballad—

"But what they kill'd each other for
He could not well make out;
Yet every body said, quoth he,
That 'twas a famous victory!"

The frequenters of the *cafés* and gambling-houses of Paris are, however, extremely anxious for a row. They think with Sir Lucius O'Trigger, that "the quarrel is a very pretty quarrel as it stands, and that an explanation would only spoil it." There is a certain class of the French, or rather Parisian population, which nourishes, beyond doubt, a most intense hatred towards England, for which it would perhaps puzzle them to render a better reason than that they have never forgotten or forgiven Trafalgar and Waterloo.—But the English are cooler, and will not, if they can help it, fight France "upon this quarrel." They cannot see how they are to *get anything by it*, except, perhaps, Algiers and the French colonies of Bourbon, Dominique, and Guadalupe; now the latter are scarcely worth the having, and Algiers they would not take as a present; so people here very naturally ask why the two countries should fight, where on both sides it would be all loss and no gain. So involved are affairs, that those who ought to be friends, France and England, are openly at variance, whilst those who are secretly at enmity, England and Russia, are ostensibly friends! England, it is well understood, has joined Russia in this treaty solely for the purpose of thwarting her, and not allowing her the pretext of *helping Turkey alone*; and France, by seceding, has thwarted the plans of England.—*N. Y. Mirror*.

"Malta, Sept. 27.—The Prometheus, which left Beyrout on the 20th, announces that after a bombardment of nine days, which reduced the town to ashes, the Egyptians evacuated the town in the night, and the allies took possession of it."

MONTHLY MAGAZINE.

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[No. 11.

Reflections on Reading.

No subject can be presented to the youthful mind, as an intellectual effort, more worthy of attention than reading. It is the source, either directly or indirectly, of much of his knowledge; it constitutes, in general, the basis of intellectual character, and contributes much of the pure enjoyment, of which it is the privilege of rational beings here on earth to participate. The difference among men in regard to influence, honor, usefulness and mental vigor, arises, perhaps as much (to say the least) from reading, as from *natural constitution*. If these things be true, then the subject is one of great importance, and commends itself seriously to the attention of us all.

The object of reading, with most persons, is amusement, recreation, pleasure. Nothing intellectual and elevated is aimed at, and therefore it is no wonder that nothing of this kind is attained. The point to be gained has been reached, the individual has been pleased or amused, and can carry with him deeply recorded on the tablets of his memory, this ennobling fact. The truth, however, is he has wasted his time, enfeebled his intellectual energies, and has added nothing to the stock of his knowledge. In the language of an anonymous writer, the objects held in view should be, "to become wiser and more intellectual beings; to know more and more of all that our Creator has given us the power to know, of the nature of the mind, of the eternal principles of truth and virtue; to add continually to the stock of just and valuable ideas, and to the power of just reasoning upon them; to cultivate all our faculties throughout the whole of life, as if it were a school to fit us for a nobler action and a higher advancement in some loftier sphere." These are motives worthy of a rational and immortal being, of one who believes that the mind will remain indestructible amidst the ruins of a perishing world.

Let it be remembered then, that the objects aimed at should be TO INVIGORATE THE POWERS OF THE MIND AND TO STORE IT WITH USEFUL IDEAS. How is this to be accomplished? I reply:

1st. *There must be effort.* The mind must grapple with the subject with which it is engaged, and master it; at least master it as far as the time and the circumstances will permit. In every department of efficiency, nothing is accomplished without effort.—The Athletæ who contended for victory in the Grecian games would never have been so much superior to those who witnessed their feats of strength and speed, had they not taxed all their ener-

gies, and made every effort to obtain the prize. The celebrated Milo of Crotona, is said to have attained to such an extraordinary degree of strength, as to be able to carry an ox around the stadium and then fell it to the earth by a blow of his fist. This he is said to have accomplished by carrying the animal every day when a calf, and thus improving his strength daily until he was enabled to carry it when full grown. In morals the law of improvement is precisely the same. *Effort* is necessary to overcome opposing difficulties, and to triumph over passion and sense. No habit, whether in its incipient state, or deeply rooted, can be eradicated without effort; and no individual can promise himself success in his aspirations after moral worth, unless his energies are taxed to the attainment of such a glorious end. The mind, in its improvement, is influenced by the same law. 'Tis not enough to be amused, nor even to be employed. For an individual may be both and not make a single step in advance of his former position. It is necessary that there should be effort. The individual who is advancing is able to accomplish more to-day than he did yesterday. He can comprehend, retain and improve any given subject, with more facility every succeeding day. A man may read and read until he is old, and yet his mind be enfeebled and his store of ideas comparatively small. He may peruse the same book repeatedly and to little purpose. It is true, repetition is the first step in improvement. But it must be properly conducted. The mind must originate something of its own. The mind must act as judge in reference to the subject on hand. Reason must decide on the legitimacy of argument, taste upon the propriety of language and figure, before it can be admitted into the intellectual store house of memory. And not only so, but the mind should follow out the trains of thought that have been awakened and pursue them to their appropriate and legitimate conclusions. If the mind is permitted passively to wander through an author without pausing to contemplate and to originate, it may indeed be pleased, as with the sight of a beautiful landscape, but it will neither grow wiser nor stronger. It should be remembered too, that no particular kind of reading will necessarily lead to this effort. You may read natural, or mental, or moral philosophy, history, travels, poetry, biography or romance, none will necessarily bring the mind to this desirable result. The individual must *himself* make the effort, and be fully persuaded that in every department of honor or usefulness, labor is necessary to success.

2d. The mode in which this effort is to be exerted is *attention* and *reflection*. Both require effort, and neither can exist without it. The object of attention is to enable the mind to obtain a clear, complete and unobstructed view of any particular subject. The difficulty on all subjects is to fix the attention, and the diversity of progress, the superiority of one over another, is to be found in this particular, perhaps more than in any other. The mind when un-

obstructed in its view by accessory or new and strange ideas, moves with rapidity and pleasure over every thing which is the object of its scrutiny. The mind ever active never grows weary. Its actions are spontaneous. Ever vigilant and on the wing, it is unconscious of repose. The profound speculations in philosophy are followed with as much ease as the brilliant pictures of the poet and novelist. Whence then, some will inquire, the aversion generally manifested to the former and the toil of which so many complain? I reply, it is the effort to fix the attention to the subject in hand, to turn off the mind's eye from the thousand conceptions which rise up unbidden and intrude into the presence-chamber of thought. Then, when the mind is undisturbed, when fancy sleeps, and imagination for a season has laid aside her creative power, and reason sits enthroned, then there is a feast of reason, and the mind, in the consciousness of its own power, proves its superiority over every subject and triumphs in victory.

Memory is intimately connected with attention. The difficulty of which most persons complain, in committing to memory and retaining what they have read, arises perhaps more from inattention than from a defect in the memory. Let any one who is endeavoring to commit an eloquent extract to memory, or retain some important facts in history, observe carefully the operations of his mind, and he will discover that his thoughts have been led away to other subjects, and that the subject on hand, for the time, has been forgotten. Again when an individual is studying a language, and finds difficulty in retaining the meaning of words, if he carefully examine the operations of his mind, he will discover that, whilst looking for the meaning of a word, his attention has been arrested by some other object; either the word has awakened a new train of thought, or he has met with something more interesting in the *Lexicon* over which he has been poring. These things prove incontrovertibly that much of the difficulty, in the cases supposed, arises from a want of attention. Indeed it may with safety be asserted that nothing can properly be an object of memory, which has not been fully and completely under the action of attention, and that when any thing has been once fully committed to memory, it will never be forgotten. The circumstances connected with it, the forms and accidents, which were not properly the object of memory, may pass away, but the thing itself, either in the same or a new form, will never be forgotten. It will arise again like a new creation, and often when least expected will grieve or gladden the soul. It follows then, necessarily, that if we desire to store the mind with useful ideas, the effort must be made through the medium of attention.

Attention is not only necessary in the acquisition of facts, it constitutes an important feature in the discipline of the mind.—What do we mean by the discipline of the mind? It is the process by which we obtain the power of pursuing a train of thought

without distraction, to its conclusion. The power of taking up a subject, and investigating it; looking into all its parts, divisions and subdivisions, and from this examination to deduce consequences. Now it is manifest that one important element, in this investigation, although not the only one, is attention. And when attention becomes a habit, so that there is comparatively no difficulty in looking through a subject, we say that mind is well disciplined. For, as has already been hinted, when the mind unobstructed is brought into contact with a subject, it acts upon it spontaneously, and all that is necessary is to keep the mind and the subject in juxtaposition. The imagination acts spontaneously, and so do reason and judgment and memory. These acquire additional power when the attention habitually awakens them to new subjects. There is such a thing too as causing the habit of attention to become too strong for the body to sustain, so that there is no relaxation. Not that we can be too attentive to any particular subject, but that the mind, by the habit of attention, is continually exercising its powers with vigor. The writer knew a young man, a fellow student, whose mind, by the constant habit of attention, arrived at such a state that he could not sleep, it had become morbidly alive to every subject, so that on retiring to rest he would find himself unconsciously pursuing a train of thought with as much vigor as during the day. The consequence was, that he was obliged, by the failure of health, to relinquish his studies and change the objects with which he had been conversant. This is an extreme case, and not likely to occur very often. But it is deemed worthy of notice for the purpose of illustrating how far the discipline of the mind may be carried, and how great a degree of abstraction the mind by the habit of attention may acquire.

The next particular, which is considered of vital importance in the effort to acquire useful knowledge to discipline the mind, is *Reflection*. By this term is meant the action of the mind in reference to the knowledge received. We receive knowledge by reading, hearing, &c. in the acquisition of all of which attention is necessary. By *reflection* the mind appropriates this knowledge, subjects it to the action of its own retort and crucible, and after having analyzed, decomposed and arranged it into forms accordant with its own sense of propriety, passes it over to memory to be retained for future use. In this exercise attention is also necessary. Attention is the first act of the mind, by which the mind and the subject are brought into connexion. Reflection is the next, including what is called by some *relative suggestion*, or *judgment*, through which the various relations by which the judgment is connected with others, are clearly perceived. It is the turning over of the subject again and again, viewing it in all its aspects and relations until a perfect view of all its parts has been taken. The importance of this exercise must be apparent from the description which has been given of it. Without it, we will seldom arrive at

the *whole* truth, without it the subject will not be likely to wear those deep traces into the memory which are more durable than those upon sculptured stone, or upon tablets of brass. Without it the mind will never attain that vigor and compass of action by which it readily grasps any subject, surmounts the difficulties in its way, and makes them tributary to its own purposes. By reflection new truths are originated, and the mind in all its capabilities is enlarged. Every subject that is brought under the action of reflection, comes before the mind so frequently that it may never be forgotten, whilst the mind itself in all its powers becomes wonderfully invigorated.

It is of the greatest importance to arrive at conclusions and form opinions of *our own*. Not hastily or prematurely, but as the result of reflection. We may adopt the opinions of others, we may quote extensively names and authorities, but of what consequence will they be in strengthening our minds, or enlarging the capabilities of their action? On the supposition that we are acquainted with the reasons on which their opinions are founded (which is rarely the case) how much will this contribute to mental strength? Comparatively nothing. I would not be understood as undervaluing the opinions of others, much less of the great and good who have contributed, by the powers of their minds and the goodness of their hearts, to elevate the character of man to its legitimate condition. I would have the present and succeeding generations as great and good as they. But this will never be accomplished by taking for granted, without investigation, that what they utter must be adopted. In order to arrive at the same elevation, we must learn to think for ourselves, and adopt no man's "*ipse dixit*." Indeed we will generally find that the most efficient men, in every department of industry, are those who have courage and perseverance enough to think for themselves,—who are enabled to arrive at general principles, and form conclusions of their own. If an individual reads and treasures up only the facts which have been presented to him, he may indeed be benefitted by the facts as novel occurrences, and and they may be employed, if they be remembered, in after life.—But how much more permanently would those facts be fixed in the memory, and of how much greater service would they be if the reader had arrived at some general conclusion in reference to them, in reflecting upon which various relations are brought into view and the general principles of justice, propriety, taste, &c. are applied. If the reader arrives at no conclusions in reference to his author, he can never speak confidently concerning him. Moreover, in public speaking, or in writing, it is of the utmost importance in order to obtain a facility in either, or both, that we arrive at conclusions whilst we are reading, and not permit the ideas of an author, like visions of the night, to pass before the mind and leave no trace behind. In writing and in speaking, conclusions in reference to most subjects are all that can be presented. The processes

by which those conclusions were attained can rarely be brought forward. Of how much importance therefore is it, that those conclusions be numerous and correct.

The mistake which most persons make on this subject is this; They measure the benefits of reading by the *quantity and not by the manner*, by the number of facts brought before the mental vision and not by the number of general principles which have been formed, or conclusions arrived at. General principles are the commencing and closing points in all argumentation, and facts are only useful as they lead to, confirm, or illustrate them. They are in morals what axioms are in demonstrative reasoning, self-evident—and therefore incontrovertible.

The prevailing mode of reading is the reverse of that which has been described. There is no effort, no reflection, but a hurrying through an author, as though a *looking through him* were all that is required. The consequence of such a course must inevitably be mental debility. This result is as certain as that the body unexercised will become feeble and unable to endure hardships.—The influence which will be exerted upon the rising and future generations of our country will be most disastrous. We may anticipate a race of mental pigmies both in church and state, too feeble to contend with well-disciplined antagonists and prepared to war only with Homer's cranes.

3d. The causes which lead to this mode of reading should be mentioned, in order to know where the remedy must be applied.

The most powerfully operative cause is the *natural indolence, which indisposes both to bodily and mental effort*. Experience, the most successful instructor, teaches us all this important truth. It requires no comment or illustration. The recitation room and study of the young on the one hand, and the frequent indispositions and enfeebled frames, on the other, speak aloud in tones that should make us ashamed and afraid. Ashamed, lest we be put to the blush when brought into collision with others, and afraid lest we contract guilt by our indolence and fail to reach that elevated position in intelligence and usefulness which it is our privilege to attain. This indolence can only be overcome by effort, and no one, it may with safety be asserted, will be distinguished for extensive knowledge, combined with a well disciplined mind, who does not persevere in this effort until it becomes a habit. And when the habit is once formed it will be as easy to continue as to break it.

Another cause subordinate to the one already mentioned and growing out of it, is *the habit of reading periodicals and other ephemeral productions, viz: novels and other works of fiction*.—The tendency in general of such productions is to dissipate thought and prevent reflection. By the succession of new subjects which are continually presented to the mind, there is a temptation to most persons irresistible, to pass over them all with little or no reflection. Now a periodical may be read with profit, and so may a work of

fiction, but from the temptation continually offered to proceed without reflection, the assertion may be safely hazarded that not one in a thousand reads them with profit. Moreover the evil increases by indulgence. The habit of reading without reflection is formed, the taste becomes vitiated, and the consequence is, mental debility and a life of mental inactivity. It is of the utmost importance, therefore, that mental discipline be established before works of the description referred to be read to any extent. If the mind has once been invigorated there will be very little relish for those light productions, which, like the foam of the ocean are indeed beautiful to behold, but are always found on the surface. Works of this description foster the natural aversion of the mind to severe application, and coming as they do, clothed with all the fascinations of style and embellished with all the charms of the imagination, they seldom fail to lead their devotees willing captives. The distinction between reading works of this description and the cultivation of the powers of the imagination should always be kept in mind. A well disciplined imagination is one of the most powerful auxiliaries in the exhibition of the truth that can be employed. By it, things that are dark become enlightened and clear. It illustrates the obscure, invests the abstruse and dry with beauty, and brings before the mental vision so that they may be seen, the forms of things invisible to the natural eye. But reading works of fiction or imagination as they are generally read, will neither originate nor strengthen that power. Reading them in the best manner will not necessarily produce that result any more than reading a powerful train of argumentation will necessarily make good reasoners. The *power itself* must be exercised in originating something of its own. Its own resources must be called into requisition and exercised, and then the hope may be cherished that in time this power, like every other when properly cultivated, will be well-disciplined and enable its possessor to clothe his sentiments with all the originality and freshness of the mountain and the plain. On no account should much time be wasted on works which neither invigorate nor fill the mind. Life is too short to be employed in dreams of fancy, when a character is to be formed which must survive the wreck of ages, when a field of usefulness is opened before the soul, extensive as this globe and reaching into eternity, and when the soul itself with millions of intelligent and immortal beings, its companions, is hastening to the dread tribunal of the judge of all the earth. The mind that now is, is the very same which will be in eternity, and if motives derived from earth are feeble in urging to effort, those at least, derived from the world of spirits, ought to possess overwhelming influence.

HUME THE DEIST.—David Hume once observed that all the devout persons he ever knew were *melancholy*. To this Bp. Horne replied: "This might very probably be: for in the first place, *he* most likely saw *very few*, and in the next, the sight of *him* would make a devout man melancholy at any time."

BY A HOOSIER LADY.

CHAPTER I.

Castle building.

— A visit to an old friend who was about *moving* to the West first inoculated me with the *mania* for western emigration which then prevailed. My friend had explored the boundless forests of Indiana and the sea-like Savannas of Illinois, had examined the black sand lands of the White river, the garden-like valley of the Wabash, and those natural meadows, the prairies, until he could think of nothing but rich and cheap lands, in comparison with which his own beautiful, though small farm was at length regarded as nothing. It was, therefore, forthwith converted into cash, and Paul Prior and his family bade adieu to the place which had cherished their race almost from the time of honest William Penn.— Paul was a man of good sense, and his influence among his neighbors was considerable. Not a few of them thus caught the spirit which he had imbibed. No wonder then that I was excited. We had been school-fellows, and though separated by the distance of our abodes from each other, and also by the cares of life which had sent us in different directions, we still cherished a strong mutual regard which brought us together as often as we could make it convenient. Hearing of his return from his journey to the west, I took the earliest opportunity of riding over to see him. Perhaps the pleasure of telling his story to an old friend gave warmth and coloring to his narrative, but, at all events, he was not only full of life and spirit, but even eloquent. I was completely fascinated and carried away by his descriptions of this new land of promise, and began to wish that I was in a situation to bear him company to those inviting regions. He urged me to do so, expatiated on the advantages, told me his own plans, and acted like a man perfectly satisfied of the wisdom of the course which he was pursuing.

But my habitual prudence kept me from committing myself at once; I did not even seem inclined to give the matter a serious consideration. We parted as those who might never meet again, for, in those days, *the West* was, to an inhabitant of the states east of the Alleghenies, somewhere near the end of the earth.

I do not know how it is with other men, but to me there is no place where imagination is more active than when I am on horseback—that is, provided I am mounted upon a horse which I can ride with any satisfaction. My health and spirits are always improved by this mode of exercise, every thing wears a cheerful aspect, and almost any plan appears feasible. Were I disposed to theorize, I might attribute this to the consciousness of power derived from the ability to manage and direct at will that most majestic of nature's productions in the animal world, the horse, whose

“neck is clothed with thunder,” but I leave all that to the metaphysicians, only begging the philosophic reader of this narrative to consider the effect which this fact had upon my fortunes.—As I rode home I naturally thought of what Paul Prior had been telling me, and it will readily be believed that my imagination outstripped the speed of my gallant bay, and sought the places upon which the western sun was still shining as brightly as ever, though preparing to bid adieu to the hills around me upon which his last rays would not much longer linger. I thought of the difficulty with which we wrung a subsistence from our narrow fields, of the still increasing family that was growing up around me, of the portionless girls and boys unprovided for whom I must leave behind me: and then, my mind sped away to the millions of unappropriated acres of which I had been told. Might they not be mine? Might I not subdue them and carve out of them a glorious possession for myself and a priceless inheritance for my children? True, they were still a wilderness, but I soon had the forests felled, the prairies ploughed, houses reared, fields waving with grain, a busy population in countless towns and villages around me. “Yes,” I mentally exclaimed, “yes, I will go and realize the prospects which have, only too late, been spread out before me and offered to my acceptance.”

Full of such thoughts as these, I reached home scarcely conscious of having noticed any thing whatever during my ride. Repairing, as a matter of course, to the *sitting room*, I found it occupied by my wife and daughter Maria. As we were strangers to every thing like concealment with each other, I forthwith introduced the subject with which my mind was so busy:

“Well Mary,” said I, “what do you think of removing to the West? We might exchange this poor old farm of ours for an immense landed estate in Indiana or Illinois, equal to any of the manors which have here in the east made lords of their owners, and which, when divided would give each of our children a handsome estate. By raising hogs and cattle in those vast forests and rich prairies I could realize more money”—

Here I was interrupted by a gay laugh from my sprightly daughter, a girl of fifteen, who was plying her needle near her mother. “Why, papa, how you do remind me of the old fable of the country maid and her milk pail.” A look from her mother checked her merriment, and when I, who had always encouraged her humor, reflected her mother’s grave countenance, the unlucky wit was completely awed, and bent with new-found industry over her work. Poor girl! she little knew what castles in the air she was thus rudely assailing. At all events it was my own fault, for I had always accustomed my children to express themselves before me with perfect freedom. Having thus succeeded in silencing the masked battery which had opened so unexpectedly upon me, I re-

newed the attack upon my wife. Mary answered with her usual serenity and good nature :

“ Let me first know, my dear husband, whether you are really in earnest ?”

“ In good earnest,” was the reply.

“ Well then,” said she, “ I will think the matter over ; but an affair of such importance requires mature reflection.”

I was rather piqued at this coolness and circumspection, and felt disposed to say something about “ old saws,” but as I did not despair of bringing Mary over to my way of thinking, I had discretion enough to avoid the common error of letting yourself be worsted in the first encounter, by getting into a passion. So after repeating a few of Paul Prior’s arguments I left her to her own reflections.

CHAPTER II.

Reasons for change.

In order that the reader may be able to sympathize with us in our critical position, when we are upon the point of deciding upon a change which is to make such a revolution in all our affairs, I shall forthwith let him into the mysteries of our private life.

We had now been married upwards of twenty years, and were blessed with a family as numerous as any reasonable man could desire—four sons and two daughters—to whom, as occasion requires, the courteous reader may expect an introduction. Our residence was upon a farm of “ one hundred and ten acres, more or less,” as the advertisements now have it, in L. county, Pennsylvania—which, as every body knows, is one of the finest counties in the United States. This farm was partly the gift of our parents, and partly the fruit of my own industry, before and after my marriage. We had taken considerable pride in having things in good order about us, and our residence had gradually become one of the handsomest in the country. It was embosomed in trees and surrounded with shrubbery, most of which Mary had planted with her own hands. The garden, according to the taste of the day, mingled a great deal of the ornamental with the useful. In the middle was a summer-house, the walk to which was covered with an immense grapevine, whilst the honeysuckle and other creepers intertwined the arbor and in their season perfumed the air all around. The rose, the tulip, and the pink, had their appropriate places, and the girls were every now and then introducing some stranger to swell their gaudy ranks. Long rows of goose-berries and currants ran along the fences, and quinces and other fruit-trees cherished in the garden had their own corners. Our table was always supplied with the vegetables furnished by the season. My wife and daughters superintended this part of our establishment, having the rougher labor performed by me. Indeed there was no part of my labors

that I performed with more cheerfulness than this, for apart from its real value in domestic economy, which is considerable, I never saw a woman possessed of any refined feelings who was not fond of a good garden, and good humored and happy in proportion to the improvements and comforts of this kind with which she was surrounded. But to return to my farm—It had an excellent orchard near the house, where the apple and the peach vied with each other in the richness of their blossoms and the lusciousness of their fruits. The rougher soil was still covered with its primitive woods reserved for fuel or an occasional sale when extra money was needed, and the remainder was divided into small fields according to the plan which recommends itself to every man who drives his own plough. My stock of cattle, &c., as will readily be supposed, was not large, but it was sufficient for home consumption, and allowed of my selling every year such an amount of beef, pork, butter, &c., as met my current expenses and supplied us with the luxuries in which we indulged. Like my neighbors, I made wheat the great object of my agricultural labors, and this, with the ordinary grains of that region, was the main source of my income, which was, in this way, slowly, but surely increasing.

But we were not so absorbed in these pursuits and in this toil for gain as to be insensible to more refined pleasures. When the labors of the day were over, our family assembled upon the long piazza which stretched before one side of the house, in summer, and in winter, in our comfortable *sitting-room*. Here we talked over the events of the day and gossiped occasionally like the rest of the world. But it has always been contrary to my feelings to spend life in this way. Human beings who do nothing more than this appear to me but little elevated above the swallows that sit together on a fence or a barn and twitter to one another. The rational mind certainly wants more substantial food than this chit chat. Nor have I ever seen a family which was not rendered happier and more respectable by taking measures for securing intellectual improvement. Money invested in good books is far from being either thrown away or lying as dead capital. It was, therefore, our practice, when the candles were lighted, to appoint a reader, and in this way, whilst the rest of the family listened, or plied some silent pursuit, we read the newspapers and such interesting books as we could from time to time obtain. If nothing else one book at least was read—the BIBLE, that sure guide to happiness both here and hereafter. Upon this I occasionally made an explanatory remark, or directed attention to whatever presented itself to my mind in a new light. We then bowed our knees before the Great Author of the universe, imploring his direction and assistance throughout this earthly pilgrimage.

The school house, where all my children were educated, was not far from us, and the church was but a short distance and always accessible, unless worldliness or prejudice kept one away. As in

most country places, there was service in the church with which I was connected, the Presbyterian, only every other week. But to compensate for this, other denominations had their houses of worship, where we enjoyed the privilege of attending when our own was closed. Our neighbors were generally of peaceable and industrious habits, being chiefly Germans and their descendants, who, year after year, continued to pour into this part of Pennsylvania until the English language began to be a strange sound. If these people were not as polished and intelligent as some of their eastern and southern neighbors, they had other qualities of a sterling character, and were excelled by none in agricultural skill and domestic economy. Sober and religious in their habits, good-tempered and strangers to envy and malice, they treated me and my family with great deference. If there was an election pending or any public excitement which reached their quiet abodes, they generally resorted to me for an explanation and took my word as to the merits of rival candidates. The young people referred to my children as the best authority for the meaning of all "*high flown words*" which they recollected had puzzled them in sermons and books, and gave in return the German names of all familiar objects.

How singular it appears to me now, that out of debt, surrounded by peace and plenty, I should grow so restless and dissatisfied, and so ardently desire a change of place, even at the very time I was ready to exclaim with the poet:

"The camp may have its fame, the court its glare,
The theatre its wit, the board its mirth,
But there 's a calm, a quiet heaven, where
Bliss flies for shelter—the domestic hearth.
If *this* be comfortless, if *this* be drear,
It need not hope to find a haunt on earth.
Elsewhere we may be thoughtless, gay, caress'd,
But *here* and *only here* we can be bless'd."

And this bliss was mine, for I had that which is its greatest source and safe-guard—a virtuous wife. Yes, Mary, after forty years' experience, I may be permitted to pay thee this tribute which can now no longer be regarded as an unmeaning compliment. Sweetness of temper, tenderness of heart, a cultivated mind, and genuine piety, were traits that struck even common acquaintances.—And how much deeper must have been the impression which they made upon me who saw them developed more and more from her sixteenth summer up to near her sixtieth year? But I am anticipating my story—though even this may not be amiss, and may serve to extenuate, what will to some appear rather beneath the dignity of manhood, my consultation with my wife upon the propriety of the course which I had already pretty well made up my mind to pursue.

Yet several days elapsed and Mary was both pensive, and reserved upon the subject which I had given her for consideration.

I knew that her mind was undergoing a severe struggle and that every thing was not exactly as I could wish. But I knew the heart of woman, and most of all the heart of my Mary, and was satisfied that she would at length acquiesce in my arrangements with a good grace. Few women are so obstinate as not to be softened by kindness and reasonable conduct on the part of man. The great difficulty is that man is too generally a tyrant and wishes to be loved, caressed, and flattered by those over whom he exercises the most arbitrary sway. Families are no doubt governments in their simplest form. And they are like larger kingdoms in more than one respect. Thus, for instance, the turmoil, treachery, rebellion and anarchy in the former, are just as often to be referred to a corrupt administration or a bad executive as they are in the latter.—Governments often complain that the people expect too much of them, but in these miniature governments the great misery is that the lord and master expects too much of his subjects, but especially of his wife. It is my firm persuasion, however, that a little of that art by which the women are said to rule our sex, will go much further in establishing *our* dominion over *them*—a little concession will here work wonders. CHARLES WEST THOMPSON has indicated the true policy in his *Reconciliation*, where he says:

- “Go kiss off the tear from her cold cheek, and see
- “If the smile of her eye will not lighten on thee.
- “Go tell her there ’s something for both to regret,
- “That she ought to forgive, that she ought to forget.
- “One word of *concession* will soften her down,
- “She will yield to thy smile, though she starts at thy frown.”

My own temper always had a considerable sprinkling of despotism in it; I always liked to have my own way—I therefore recommend this maxim to all husbands who have a horror of being “hen pecked.” Oh! shame! that I should mention such a word in connection with my married life, especially when narrating this part of it. If Mary hesitated and faltered in according a full concurrence in my schemes, who could wonder? Was she not breaking up all the tender associations of her life? Here, in this quiet abode, she had lived from her infancy. There was the house in which she was born and in which her brother still dwelt. There were the scenes amid which I had wooed and won her affections. There too was the old churchyard in which her parents slept their last quiet sleep. A sister, too, loved with that tenderness of which only a sister can be the object, would have to be left behind in the house of a husband to whom, though loved next to myself as a man, she could hardly be prevailed upon to surrender her dear Rebecca. And then the old *home* in which we had lived ever since our marriage! Every nook and corner of it was sacred to some sweet remembrance. Here we had spent so many blissful hours—strange that we could become weary of the spot or relinquish it.—Here our children were born and their first prattle had gladdened our hearts—here they had grown up into opening manhood and

womanhood. And connected with them were obstacles of which I little dreamed, but which she, with a woman's quick perception, had divined or discovered.

(To be continued.)

EARLY LITERATURE OF THE GERMANS.

AGE OF THE MASTER-SINGERS.

AMONG the satirists of the fifteenth century, Sebastian Brandt is one of the most remarkable. He was born at Strasburg in 1458, and studied law at Basle, where, for a number of years, he lectured on jurisprudence with great acceptance. The emperor Maximilian I. esteemed him very highly, frequently invited him to his court, and conferred on him the title of an Imperial chancellor. He died 1520, in his native city. His fame rests chiefly on his satirical poem, entitled: "Das Narrenschiff, oder das Schiff aus Narragonien:" which may be rendered, "The fools' ship, or the ship from fools' land." In this work he describes with great wit and the utmost freedom, the vices and follies of his age, which he represents singly as so many fools, returning in a ship, to their native land, Narragonien. The whole is divided into 113 chapters or shiploads, which have no connexion with each other. The poetic merits of the work are not great, but it has some very fine passages. It was not the author's aim to entertain, but to instruct and reform. He does not laugh at follies and vices, but speaks with a stern severity, calculated to excite serious reflection in his readers. It is a book full of sound sense and sound morality; a speaking transcript of the author's upright mind and impartial judgment: a repository of his ample knowledge of man and human affairs. As such it was long an exceedingly popular book, read and admired by all classes. We may form some opinion of the estimation in which this work was held, from the fact that a distinguished Doctor in theology and preacher at Strasburg, John Gayler of Kaisersberg, in 1498, made it the basis of a course of sermons, actually delivered in public. These discourses were 110 in number, and severally take up the most remarkable passages of Brandt's poem. They are sensible, practical and searching; written in bold and vigorous language, and handling the vices of that age with unmitigated severity. These discourses are important for the light which they throw on the manners and customs, the fashions and amusements of the age of Maximilian I.—Brandt's *Narrenschiff* passed through a great many editions, and has been translated into almost every language of Europe.

The two last mentioned satirists are said to have been excelled in wit and comic humor, by Thomas Murner. We have not seen

any of his writings, and shall dismiss him very briefly.—He was born at Strasburg, 1475, studied theology, and entered the order of Franciscan monks. He wrote a number of works, of which the most important is the “*Narrenbeschwörung*,” or exorcism of fools: a satire, resembling that of Brandt, which, no doubt, served him as a model. He was a zealous Catholic, and a bitter opponent of Luther. As such he was invited to the British court, by Henry VIII, and on his return, took part in the public disputation on Catholicism and Protestantism, which took place at Baden. Having been banished from his native city, he went to Switzerland, where he preached with vehemence, against Protestantism. But having in his satires attacked the follies and vices of the Catholic clergy, he was much persecuted, finally banished from the catholic cantons of Switzerland, and died about 1536, at Lucerne.

The efforts of this period in dramatic poetry, never rise above clumsy and coarse farce, and are scarcely worthy of notice. The most successful writer in this department, was a certain Hans Schnepfer, surnamed *Rosenplüt*. He is the author of six comedies, and flourished about the middle of the 15th century.

It was at this period also that men began to dramatize fragments of scripture-history: and thus an impulse was given to that taste, which afterwards delighted in the so-called mysteries or moralities, of which a great many were written and enacted in the churches, for the entertainment of the public. The last writer of the age of the Master-singers who claims particular notice, is Melchior Pfinzing. He was born at Nuremberg, 1481, lived as private secretary, at the court of Maximilian I. and died, 1535, at Mentz. He is the author of an heroic poem with a long title, generally known by the shorter one of *Theuerdank*. His hero is the emperor Maximilian himself, whom he calls *Theuerdank*, on account of the love of rare adventures and daring exploits, which he manifested from his earliest youth. The poem, an historical allegory, is based upon, and derives its interest from the union of Maximilian, with the princess Mary, daughter of Charles the Bold, Duke of Burgundy, and from partly real, partly imaginary adventures, which preceded this event.

Maximilian I., although his reign was a succession of difficulties and troubles, was an enthusiastic friend and patron of science, particularly of German literature. He was himself an author: wrote essays in the German language, and marked out plans for larger works, to be completed by others. Among these we find the “*Weisskönig*,” or “the wise king,” a narrative of the deeds of Maximilian I., which was compiled under his own direction and supervision, by his secretary Marcus Treitzsaurwein von Ehren-treitz. It contains the life of Maximilian from his childhood, to the close of the Venitian war, in which he had been engaged with little profit to himself; also a portion of the life of his father, Fred-

erick III. Both this work and the *Theuerdank* are written in the Austrian dialect.

We have thus endeavored to make our readers acquainted, in some measure, with the most distinguished writers of this interesting period. It is necessary to add, that, although the age in which they lived and wrote, derives its designation in the history of German literature, from the Master-singers, the men of whom we have spoken, were not brethren of the guild, and never vowed obedience to the statutes of the *Tabulatur*. Their natural genius made them poets, whose native vigor could well dispense with the crutches, with which the dwarfish or limping talent of others was furnished by those singular associations. We shall mention but one of those guild-brethren: namely Hans Sachs, the shoe-maker of Nuremberg. But he is a writer of such importance as to deserve a more extended notice than we have now time for:—and as he was a contemporary, and in no contemptible degree a fellow-laborer of Luther, and as Luther and the Reformation will form the subject of our next article, we reserve our remarks on his character and writings for a future occasion.

SKETCHES OF CELEBRATED PREACHERS.—No. 3.

EDWARD IRVING.—Continued.

It is mournful to record the errors and delusions of mankind, but especially of men of genius such as IRVING, who are no doubt intended by the Great Head of the Church as his chosen vessels and as ‘lights of the world.’ But there is no lesson which it is more important for us to learn than that which we are thus taught, viz. that we are not to call any man master, but must receive all our doctrines from the word of God which is alone infallible. “*Put not your trust in Princes,*” said the Psalmist, and we should bear this advice in mind no less in reference to princes of the *intellectual* than of the political world. This instruction, at least, we may derive from Irving’s melancholy fanaticism upon the subject of *prophecying* and speaking in *unknown tongues*. Of this singular phenomenon, which may with propriety be so characterized whether we consider it as pertaining to the intellectual or to the moral world, M. Hohl gives us the following account:

“At a prayer meeting held in a private house, sometime in September, 1831, Irving was making the closing prayer, when one of those present entirely interrupted the exercise by some strange and incomprehensible sounds, which were uttered with a force of voice and sharpness of tone that made the author’s hair stand on an end, filled him with alarm and made him fairly tremble.—Never in my life was my nervous system, which is not so very weak, so shattered, and I do not believe that I could by any efforts

whatever of my throat, which is still sound enough, produce sounds so loud and piercing. These shrieks were followed by some words in English, and among others was the exclamation: "He (Irving) is a true pastor, he is a spiritual man!" After this person had ceased, Irving proceeded in his prayer, and thanked God for this proof of his presence, this manifestation, this voice of his Holy Spirit. Forthwith a young woman broke out into sounds similar to those former ones, but still shriller and more piercing than those. To these unintelligible sounds, however, she joined in English, although with no less power and sharpness of accent, an exhortation to watchfulness and prayer. For this also the unwearied Irving once more returned warm prayers of gratitude, but his voice, which so often sounded from the pulpit in tones of thunder, appeared but weak in comparison with the manner in which those who were thus affected spoke. Soon afterwards this which had hitherto been confined to the narrow limits of the chamber, was transferred to the wider sphere of the church. On Sunday the 16th of October, 1831, Irving was interrupted in the midst of his afternoon sermon by the voice of one of the inspired young women, to the great amazement of the numerous assembly, which Irving then sought to quiet by a full explanation, and to conciliate to this new exhibition. In the evening service he continued these efforts at gaining over his hearers. But in the midst of his zeal he was now interrupted by the powerful voice of one of the inspired.— This person assumed an entirely prophetic position, stretched out his arms, and proclaimed misfortune and woe to England if it did not speedily repent and be converted; he likewise added a special prophecy to this general one. The strange tongue, the piercing tone, even when he continued in English again, produced in all who were present a deeply affecting impression. The aspect of the assembly thus distracted, was in the highest degree interesting to the unprejudiced. Some seemed ready to utter a believing *Amen* to what they heard, others to be filled with doubt and anxiety, and still others with fear and alarm."

Henceforward Irving was entirely carried away by this matter. The opposition with which it met made him advance the deeper into it. This became the sole object of all his discourses; searching the Holy Scriptures he found nothing there but this. In this way his sermons constantly became more one-sided, less substantial, and more fantastic. His zeal for the promulgation of the new doctrine was so great that the usual hours for divine service were no longer sufficient. He added to them exercises from 5 to 6 o'clock in the morning and the same time in the evening.

Many members of Irving's congregation were, as will be readily supposed, very much dissatisfied with the new order of divine service, the constant interruptions by the inspired, and the fanatical tendency of the preacher himself, and with all their love for him and with the deepest grief for his extravagances, the necessity of

his deposition became more and more evident. Finally he was brought by the Trustees of his church before the Scottish Presbytery of London, which declared him incompetent any longer to fulfil the duties of his office in that church, and he was accordingly deposed on the 2d of May, 1832.

His adherents soon found a new location and erected a church. A considerable number of his former hearers followed him thither, and formed under him a peculiar and entirely independent communion. The supposed gifts of the Spirit here received the most unrestrained freedom. IRVING, to whom the unconditional management of the whole was committed, introduced a multitude of new offices, such as Prophets and Evangelists, names derived from the earlier periods of the church, and the office of Angel borrowed from the Revelation, and which he himself filled. A visible change had taken place in him. He had altered greatly, his hair began to become grey in large quantities, all his discourses were full of bitterness and arrogance of judgment against those who differed from him.

Notwithstanding his deposition Irving was still a member of the Scottish clergy, and wore the dress peculiar to it. But the General Synod gave notice to the Presbytery of Annan, to which Irving belonged, having been ordained by it, to expel him for heretical sentiments relative to Christ's human nature. This was done on the 13th of March, 1833, after a remarkable discussion at which Irving was personally present.

In the autumn of 1834, his declining health compelled him to make another journey to his native country. Increasing illness compelled him to remain in Glasgow. "A hot fever wasted his strength, for some time his pulse had been giving not less than a hundred strokes a minute and it now mounted to 150. His whole body was wasted to a high degree, his countenance especially was lank and pale, and his internal anguish was written upon its every feature. He died with the last words of the 16th Psalm upon his lips, in the night of the 6th and 7th of December, at the age of not more than 42 years.

The same person who has portrayed Irving for us as a young man, thus speaks of him a few months before his death: "The last time I saw him was three months ago in London. Friendliness still beamed in his eyes, but now from amid unquiet fire; his face was flaccid, wasted, unsound; hoary as with extreme age: he was trembling over the brink of the grave."

We may conclude this sketch with Carlyle's quaint but generally correct estimate of his character, and exhibition of the causes of his melancholy infatuation:

"He might have been so many things; not a speaker only, but a doer; the leader of hosts of men. For his head (when the Fog-Babylon had not yet obscured it) was of strong far-searching insight; his very enthusiasm was sanguine, not atrabilious; he was so loving, full of hope, so simple-hearted, and made all that approached him his. A giant force of activity was in the man; speculation was

accident, not nature. Chivalry, adventurous field-life of the old Border (and a far nobler sort) ran in his blood. There was in him a courage dauntless, not pugnacious; hardly fierce, by no possibility ferocious: as of the generous war-horse, gentle in its strength, yet that laughs at the shaking of the spear.—But, above all, be what he might, to be a *reality* was indispensable for him. In his simple Scottish circle, the highest form of manhood attainable or known was that of Christian; the highest Christian was the Teacher of such. Irving's lot was cast. For the forayspears were all rusted into earth there; Annan Castle had become a Town-hall; and Prophetic Knox had sent tidings thither: Prophetic Knox—and, alas! also, Skeptic Hume,—and (as the natural consequence) Diplomatic Dundas. In such mixed incongruous elements had the young soul to grow. * * *

By a fatal chance, Fashion cast her eye on him, as on some impersonation of Novel-Cameronianism, some wild product of Nature from the wild mountains; Fashion crowded round him, with her meteor lights, and Bacchic dances; breathed her foul incense on him; intoxicating, poisoning. One may say, it was his own nobleness that forwarded such ruin: the excess of his sociability and sympathy, of his value for the suffrages and sympathies of men. Syren songs, as of a new Moral Reformation (sons of Mammon, and high sons of Belial and Beelzebub, to become sons of God, and the gumflowers of Almack's to be made living flowers in a new Eden,) sound in the experienced ear and heart. Most seductive, most delusive! Fashion went her idle way, to gaze on Egyptian Crocodiles, Iroquois Hunters, or what else there might be; forgot this man,—who unhappily could not in his turn forget. The intoxicating poison had been swallowed; no force of natural health could cast it out. Unconsciously, for most part in deep unconsciousness, there was now the impossibility to live neglected; to walk on the quiet paths, where alone it is well with us. Singularity must henceforth succeed Singularity. O foulest Circcean draught, thou poison of Popular Applause! madness is in thee, and death; thy end is Bedlam and the Grave. For the last seven years, Irving, forsaken by the world, strove either to recall it, or to forsake it; shut himself up in a lesser world of ideas and persons, and lived isolated there. Neither in this was there health: for this man such isolation was not fit; such ideas, such persons."—*Caryle's Mis. Writ.* pp. 80-82.

STRAY THOUGHTS.—No. 3.

Youthful anticipations—The beauty of Holiness.

THE smiling face of spring tells only of present delight, and future copious blessings, and forbids that we should anticipate the dire effects of storm and blast and mildew. So youth looks forward with gay imagination to the joyous scenes of days to come,—pictures those scenes in glowing colors and bold relief—sees not the rugged steep, the miry road, the gloomy forests that intervene, but blind to all that can annoy, gazes with delight on all that is fair and beautiful. High hopes and bold imaginings cluster around the young man's heart; and the future is to him a world where all is happiness, and whose sunny sky is never darkened by a cloud.

And these are, doubtless, visionary anticipations. They are too often airy nothings which sail before the fancy like the breath blown globe, dazzling with rainbow hues, but vanishing at the slightest touch. Yet who would take from youth these bright anticipations? Who would repress the glow of his warm hope by pouring into his ear the chilling tones of disappointment, and darkening all his prospects? Age may warn against danger. Experience may guide the ignorant and unwary. But age may not, cannot restrain youthful hope. The principle has too strong a hold upon the heart to

yield to any power. Even disappointment does not crush it. It bows for a moment, but elastic in its nature, it returns with vigor to its former state, and urges forward to renewed exertion. Nor is it our Maker's will that the passions of youth should be all crushed, and the warm current of feeling made to flow sluggishly through his veins. Who looks for the wrinkled brow and whitened locks of age in the days of boyhood? Why then ask that the young heart should be as furrowed, and as cold as that of him who has tasted the cup of life for three score years and ten?

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Despite the wickedness of man's heart, and his constant commission of sin, there is that within him which forces him to admire holiness or even the slightest approaches to it. There is a *beauty* in holiness, whose attractions he cannot resist—a power before which he bows confessing, “how awful goodness is!” But many men see this beauty only where it shines most conspicuous, and dazzles them by its brightness. The more humble scenes in which it daily sparkles with modest light, escape their notice.—The man of elegant taste, however, though not purified by the influence of Christianity, will not fail to admire such beauties wherever found, and to derive pleasure from them. The very culture of his taste, and his communion with the beautiful in nature will fit him for this admiration. For between the ideas of beauty and virtue, there exists a close connection. Vice ever presents itself to our minds as a monster of deformed and “hideous mien:” virtue as a lovely being clad in robes of light and radiant with beauty. But to the christian of refined taste and imagination, what a rich source of joy is thrown open! Numerous instances of moral sublimity are presented to his view, and still more instances of moral beauty. He sees it in the gift of charity; it glistens in the tear of pity; it sounds in the voice of sympathy; it is marked on the face of christian friendship. He beholds the union of sublimity and beauty in that tender scene where “Jesus wept” at Lazarus' grave, and on the cross of Calvary; and it touches his heart as “It is finished,” falls upon his ear. He sees it, too, in the church of the primitive disciples, when “they had all things common;” in the little band that served the Lord amid the rocks and fastnesses of Switzerland; in the sanctuary, as he gazes on the multitude that with one accord worship in the holy temple; and he is gladdened by its presence as the incense of devotion ascends from the family altar. Taste and imagination, refined and elegant, alone enjoy these things, and hand in hand they roam amidst these treasures of delight, and feast upon the banquet.—Taste that is sensual, taste that has little or no communion with the spiritual of creation, knows not these joys. Others it has—some, it is possible, greater—but these are peculiar to *good* taste, jewels enclosed in a casket which that alone can unlock.

(To be continued.)

POPULAR EXPOSITION OF THE GOSPELS, *designed for the use of Families, Bible Classes, and Sunday Schools.* Vol. I. Mathew—Mark. By J. G. MORRIS & C. A. SMITH. Baltimore: Publication Rooms, 1840.

A new commentary on the books of the New Testament has been commenced in the work, the title of which stands at the head of this article. This is a commodity that has not been rare in the market and at first it might appear uncalled for. There are many always ready to cry out against every book that appears, unless, perhaps, it should be some work of fiction, 'there are books enough on that subject,'—'There is no end of commentaries—nothing additional can be said,'—'The subject is exhausted.—These things are mere compilations.' 'A— has written a work which occupies the same ground, and it can hardly be expected that any one can surpass him,' &c. &c. Whether any particular commentary should have been published is a question which must be determined, we presume, not by a priori reasoning, but by examining its character and determining on its worth. Indeed we are prepared to demur against the opinion that the Scriptures have been so fully elucidated that nothing more is to be expected. We believe that the researches of the learned are increasing every year our comprehension of them. They are better understood at this day than they have ever been before, and we are persuaded that our successors in pursuing the proper course will be enabled to penetrate still more deeply into their meaning. No one need fear that the implication in this remark is that they have never yet been sufficiently understood to save the souls of men. They have always been comprehended in their great leading truths—every thing essential to salvation has been understood by all both learned and unlearned, who have properly turned their attention to them. There are, however, obscure passages which have not been clear to the interpreter, and in reference to which diversity of opinion exists. These we are persuaded will diminish and the results of sound interpretation will become more concordant. Many may be ready to admit the necessity of commentaries when prepared by such men as Tholuck and Olshausen, who cannot see the propriety of increasing the number of those that are professedly compilations from others.—This is a mistake. If there are profound critics whose labors are continually in progress, who bless the world with the fruits of their toils, presented in a form rendering them useful to the learned alone, should there not be others, who can appreciate what they have done, to take away the concealing envelope, and present it intelligibly to the unlearned.

Will any man say that OLSHAUSEN'S commentary is not a most important accession to our helps for the understanding of the word of God? We suppose not. If then materials are increasing every day, there is a call for the hands which will diffuse these materials widely amongst men.

That the particular commentary which claims our attention at present, was not unnecessary, is evident, because it is notorious that such a production has long been considered a desideratum by many both among the clergy and laity. In the use of other commentators and conceding to them much commendation, they found none who on controverted points presented their own views. In all they discovered, or thought they discovered, the influence of systems which they reject, modifying interpretation and bringing out explanations not in accordance with the truth. There may have been, too, at work, a feeling of pride that prompted the wish that as others possess commentaries, the expositions of which sustain their own doctrinal sentiments, they too might have accessible to them what in reference to them would occupy the same place.

A desire was felt too to know how passages of the New Testament which are pressed into the service of erroneous religious doctrines, and which seem at a first view to favor the interpretation given them, could be made without violence to speak another language, and lend their support to other views. These and other reasons rendered it desirable that some person or persons qualified by education and study of the word of God, and possessing the confidence of the churches, should undertake this work. It has fallen into good hands, and we were prepared to expect before opening the book that it would meet the reasonable expectations of those for whom it was intended. The gentlemen whose names stand on the title page are competent as to learning, and they have had time enough to make themselves acquainted with the literature of the church to enable them to draw from the best sources. The preface, whilst it is exceedingly unpretending as to the merits of those who have prepared the work, leads us to expect, by a reference to some of the authors whose commentaries have been used, exposition of much value. The arrangement of the work, for which no novelty is claimed, pleases us much. It is the very form which we had determined to select and did, when making a commencement in by gone days of a similar kind. In our judgment the text and the commentary should be in apposition—placed side by side, so that there may be no necessity to turn away to some other place to seek elsewhere the elucidations, and to hunt in a mass of matter for the particular thing wanted. By this arrangement, together with the notations pointing to each particular, you are enabled at once to come in contact with the object of your search. The judgment of the authors, of the reviewer and of distinguished men in the Fatherland may be set down as in its favor, and after this may we not hope that it will not be lightly condemned? The intermingling the parallels with the commentary, we like too. This feature of the work we were much pleased to see. In the study of the word of God, it is exceedingly important to compare scripture with scripture. It is often the most effective

way of removing difficulties and of obtaining clear and enlarged views of the mind of the Spirit.

Want of judgment in the selection of parallel passages is much to be deprecated, and there is reason to fear that this has often been displayed. The rage for accumulation has prevented the proper discrimination and defeated the object in view. If the references of this kind in the work before us should not be found satisfactory, we shall be disappointed. We expect them, whilst less numerous, to be more accurate and to the point than usual. The practical reflections suit our taste as to their position. We desire first to know what is taught, and then what application it is susceptible of. It is the order which is best suited to our mental structure. It is that which we adopt in communicating truth from the sacred desk.—The intellect is first addressed and then the sentient part of our nature. “Knowledge first, then feeling, then action.” In opening this book, some persons, we believe, have been induced to form an unfavorable opinion because the notes are not copious. Now we hesitate not to say that they are copious enough. They reject, of course, all the steps by which critical results are attained—they do not retail every extravagant notion which has ever been produced—this would be entirely out of place. The numerous references to opinions in other works of acknowledged reputation, are to many a serious objection to them. Ex. gr: the *younger* ROSENMÜLLER'S *Scholia*, and KUINOEL on the Historical books of the New Testament. The condensation we regard as a merit. WESLEY'S notes have always been admired, and yet how brief! What christian scholar does not delight to read the annotations of the learned and pious BENGEL, and yet how short!—what a paucity of words!—but then—what treasures of thought! Take as a specimen (I Cor. 10, 12,) *him that thinketh*—who stands and thinketh so—*he standeth*—in the favor of God—*lest he fall*—that he do not fall.*

It was a happy thought to append questions to the commentary—this will make it exceedingly useful in communicating instruction in Bible Classes. The whole arrangement is such as to justify its adoption as a text book for biblical instruction, and this we understand has already been done by some of our literary institutions.

As specimens of the character of the work we make the following extracts:

1. And seeing the multitudes, he went up into a mountain;¹ and when he was set,² his disciples³ came unto him.

¹ We do not know which mountain, but it was in the vicinity of Capernaum.

² The common posture of teachers in that day, Luke iv. 20, v. 3; John viii. 2. ³ They drew nearer than the crowd, but that he taught all, both disciples and people, is manifest from ch. vii. 23, 29.

2. And he opened his mouth, and taught them, saying,

* ο δοκων qui stat, et id ipsum existimat—εσαναι, stare in bene placito Dei—v. 5. μηπεςη, ne cadat—v. 8. 5.

3. Blessed *are* the poor in spirit;¹ for theirs is the kingdom of heaven.²

¹ The spiritually poor—those who feel and acknowledge their unworthiness, their total dependance on the grace of God, and exercise true faith in God and the Saviour—they have no righteousness of their own, and seek it alone in Christ.
² The force of the present tense must be observed here. *Theirs is the kingdom*, &c. They already have the kingdom of grace and truth inasmuch as they are

humble and recognize their true relation to God. The *kingdom of God* is here represented as internal and spiritual. It seeks nothing dazzling, or pleasing to human eyes, but inclines itself to the despised and unworthy. This introduction to the doctrine of the Messiah was a strong contrast to the opinions of the Jews, whose minds were intoxicated with the most brilliant expectations of the kingdom of the Messiah; but to those on whom the law had fulfilled its office, who were contrite in spirit, this doctrine was a balsam.

We do not think we have ever seen those familiar passages in the 16th and 17th verses of Matt. ix. more satisfactorily and simply elucidated than in the notes and reflections upon them :

16. No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Mark, ii. 21, Luke v. 36.

He here employs another familiar illustration. The idea is, that he did not think it proper to lay such rigorous commands upon them, because prudence required him for the present to accommodate their trials to their strength, and he illustrated it by a similitude. By *new cloth* here is meant that which has not passed through the fuller's hands, and which is consequently much *harsher* than that which has often been washed and worn; and therefore yielding less than that, will tear away the edges to which it is sewed. When a person is mending clothes, he will not take a piece of new undressed, unfulled cloth to sew on the old, worn coat, for the new will *contract* and thus tear out the edges of the other; they will be improperly put together, and the evil increased, instead of being diminished. So, says Jesus, my new doctrines do not *match* with the old doctrines of the Pharisees. Their doctrines required much fasting; that would not suit mine, and if my *new* doctrines were to be attached to their old ones, it would only make the matter worse.

17. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Mark, ii. 22, Luke v. 37.

This is the third illustration, and it is of similar import with the others. The bottles in the East were not of glass or earth, but of skins of animals dried and sewed.

New wine put into old bottles, which had become weak and worn, would ferment, and of course, burst them open, and the whole would be spilled; but if new wine is put into new and strong bottles, which could resist the expansive force of fermentation, both would be preserved. Thus, Jesus would say, as in the ordinary affairs of life, common sense dictates a regard to the mutual agreement and disagreement of things, it is necessary that I should have regard to the same in my conduct towards my disciples; and as they have not been inured to such severities as you and the Pharisees have long practised, I do not therefore choose immediately to impose them, lest otherwise, to the great detriment of the world, they should be discouraged from attending on me.

REFLECTION.

4. Christ would not discourage his disciples by over rigorous institutions. He suits the duties of his people to their circumstances, and kindly proportions their work to their strength, till by degrees they may be fitted for more difficult and humbling services. Let us learn to make all proper allowances to those about us, that we may teach them and train them up as they are able to bear it; not crushing them with any unnecessary load, nor denying them any indulgence which true friendship will permit us to grant them, lest the good way of God should be misrepresented, disgraced and abandoned, through our imprudent, but well meaning severity.

There is no part of this work that strikes us more favorably than these *reflections*: they are generally simple and natural, and in many instances really brilliant. We have not time to refer to other commentaries to decide the question of their originality, but whether selected or original they cannot but recommend themselves to all readers of taste and piety. Take the following as samples:

1. Jesus was scarcely born, when the prophecy that he should be a light to lighten the Gentiles was fulfilled. Luke ii. 32.

2. The Magians were learned men. Learning, when rightly employed, does not lead away from Christ, but to him.

3. To find Christ they endured the fatigue of a long journey through a strange country. Let no way to Christ be too distant or too laborious for us. What evidence have you given of your attachment to Christ?

4. Without the guidance of the star they would not have found Christ. Without illumination from above we cannot find him or his kingdom. p. 14.

1. In endeavoring to advance the kingdom of God, the Christian should not rest satisfied with having done his duty. We may often labor for the spiritual good of others without witnessing any beneficial effects, and yet our pious counsels may, at the same time, exert an unseen influence, and in the end bring forth fruit. Let us remember that though a Paul may plant, and an Apollos water, God alone can give the increase; this assurance should sustain the faithful servant of God under all discouragements.

2. We should not despise small beginnings, but, on the other hand, encourage the faintest effort of the young convert or newly awakened sinner, to follow after holiness.

3. How great and glorious does our blessed Redeemer appear as having all the elements at his command. "He maketh the storm a calm, so that the waves thereof are still." Ps. cvii. 29. "And said, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job, xxxviii. 11. Blessed be God, that same Jesus has power to still the waves of human passion, and put to rest the tumultuous desires of the heart of man. The unregenerated sinner is like the troubled sea. But let him go to Christ, and he will find that peace which passeth understanding. p. 261.

Whilst we thus heartily approve of the plan and are pleased with the successful execution of it in this first volume of the POPULAR EXPOSITION, and hope that it will be persevered in until the whole of the New Testament is put into a form so convenient and profitable for the family, the bible-class and the Sabbath-school, we have a hint or two to offer, and this we shall do as briefly as possible. First, we observe a number of very serious *typographical errors*, which we hope the authors will have remedied without delay in a second edition, as it is to be hoped that they have already pretty well disposed of the first. Second, the *questions*, particularly upon the first part of St. Matthew's Gospel, are not copious enough. They ought to be made to bear particularly upon the most important *notes*, and might, perhaps, be made to refer to the *reflections* also. We do not recommend that the work should be overburdened in this way, but think they might be extended a little to considerable advantage. Third; a few more pictorial illustrations would be of use. Recent improvements in the arts of design and engraving have made materials of this kind both cheap and abundant, and, if tastefully selected, such things add greatly both to the pleasure and profit with which we pursue almost

any study. But nowhere is this more the case than in the perusal of the scriptures. It is a pleasing fact, and we think a healthful symptom, that the old engravings of saints and angels, monsters and devils, and all freaks of the imagination with which the large family Bible used to be deformed, are now giving place to such as really throw light upon the Holy volume. Among these we reckon maps and plans, sketches of real scenes in Palestine and the other countries visited by the Savior and his Apostles, together with representations of objects familiar to that age and people, but which are now antiquities to us, particularly in this western world. Finally, there are a few Germanisms in the style, which whilst they give the assurance that the best critics of the age have been consulted, still sound strangely to the English reader;—but another review by the authors themselves will remedy this evil, and we will have done with fault-finding. We hope that not merely a *second* edition of this work will be called for, but that the authors will meet with sufficient encouragement to warrant them in having it *stereotyped*.

THE OXFORD TRACTS.

(Continued from page 318.)

IN the same number the following words of Bp. WILSON, who lived in the 17th century, are introduced with great approbation:

“Never to neglect the daily Morning and Evening services, if unavoidable hindrances (such as pressing business, great distance from a church, or sickness,) do not render it impossible, to participate therein; to attend church at all times regularly and with reverence; never to turn the back upon the altar and the clergyman during divine service, if possible; to stand up during the reading of the Epistles and other sections of the Holy scriptures, especially at the singing of the Psalms, as well as during the reading of the Gospel; to bow the head as often as the name of JESUS occurs; to turn towards the *east* during the Doxologies and Confession of faith; on entering the church on departing from it; on going into the altar and on leaving it to bow oneself: all these are commendable, devotional usages of antiquity, which thousands of good people in our church observe even to the present day.”

After having cited these words the correspondent of the (British) Magazine laments the mournful want of religious reverence in modern times, and then adds: “Is it not plain that we defend ourselves best against Roman Catholicism, when we practice the pure and original spirit of reverence towards that which is holy, and carefully preserve such praiseworthy and devotional usages as are adapted to retain this spirit, and have the sanction of the purest antiquity in their favor, and if they are no longer in use, to use our best endeavors to restore them?”

Unfortunately the Pope himself and his immediate satellites differ from this view of the correspondent, and have already for some time begun to rejoice at the progress of the Oxford party, yea even to express the hope that Oxford will not long continue a Protestant university. Although they are mistaken in this last point, for there are at Oxford itself opponents of this incipient party, still what has been adduced may suffice to show that the joy of Rome is not altogether unfounded. Mr. NEWMAN during a recent residence in Rome seems to have entered into very suspicious relations with the well known *Dr. Wiseman*. At all events the adherents of the new party approximate the Romish church too much in various respects. The doctrine of justification through faith being made a sign of the rising or falling church, appears to them an *absurd innovation of Luther*; on the contrary *they are not averse to rendering Mary and even the saints a reverence which sometimes borders upon worship*,—and one of the passages adduced above explains why they recognize an offering in the Lord's supper.

It would be unjust not to mention here, that many powerful voices have been raised against this Anti-Protestant system. The best of those who have hitherto opposed it belong to the Evangelical or Low-church party,—but they find themselves in so far at a disadvantage, as they cannot attack the adversary from the position common to both, viz. the symbolical books of the English church, with the desired success, inasmuch as these *consistently explained*, are in fact more favorable to the new system than to themselves.—On the contrary, from the position of the Scriptures, as well as from that of impartial church-history, the contest can be more successfully maintained;—but this advantage has not yet been employed by the Dissenters; they have hitherto satisfied themselves with declamation, and left the complete prostration of their most bitter enemies to the living christian ministers of the National church.

Still it must not be denied that, besides this dark side of this party, which we have hitherto presented, it also exhibits much that is good. Considerable learning distinguishes many of its adherents; their sermons are generally simple and practical, without being on that account superficial; their personal character displays great earnestness in religion; in short, they have zeal for God but not always with understanding; yet they exhibit in their whole conduct more quiet and dignity than most other parties.

ECCLESIASTICAL AFFAIRS.

PROPOSAL OF UNION.

Bishop Smith of the Episcopal Church, Ky., has addressed through the Protestant Herald, a letter to the Methodist Episcopal Church of the same State, advising a union between the Methodist

and the Episcopal denominations. The following is an extract from the Bishop's letter, stating the conditions on which he supposes that a union might be consummated :

"Between the members of the Protestant and Methodist Episcopal Churches in these United States the sympathy is almost universal, and they approach each other much nearer in doctrine and practice than any two other denominations. Why are they not one and the same ?

The causes out of which the Wesleyan interest arose, and which resulted in its becoming a great separate branch of the Church of Christ in Great Britain and America no longer exist ; or if they do exist are not in the slightest degree applicable to the relative positions of the Episcopalians and Methodists in this country ; and if the CAUSES of separation have ceased, how unwise, or even criminal must it not be, for the separation to continue ?

The main cause of the separation perhaps, was the very low state of the evangelism of the pulpit ; the too general laxity of the lives of the clergy of the established church ; the consequent decay of piety and relaxation of discipline. Whereas, it is now universally admitted that the sanctuary of the Lord, since the time of the blessed Apostles, was never served by an order of men more blameless in their lives, more disinterestedly devoted to the ministry, more evangelical in doctrine, more careful in doctrine, and more generally useful, than is the case in most of our Episcopal churches.

Coincident with this main cause, were many untoward circumstances connected with the Established church of England, from which the Protestant Episcopal Church in this country is wholly exempt : such as, an unfriendly feeling towards the Methodists ; an indisposition to ordain their ministers and to receive them into fellowship and union.

Is it not most unfortunate and unhappy that a separation whose causes cease to operate should still continue to exist ; when that separation is a live-long dishonor to religion, and injury to the blessed Redeemer ? If conscientiously compelled to separate for a season, who would not have thought that when the causes of separation were removed, these brethren of the same family would eagerly have rushed again to each other's fraternal embrace ?

Cannot a re-union take place ? If there could, how incalculable would be its advantages ? Let us take Kentucky for an example. Here the Methodists have a flourishing College, and the Episcopalians are struggling to establish one. How much better, were these efforts united ! Here the Episcopalians have a theological Seminary with a noble Library. How greatly the younger clergy of the Methodist church need its advantages. Where on both sides the numbers are so small, what madness to attempt to sustain four Faculties where two are abundant. Here the Methodists have numbers and zeal, which we will say need the conservative influence of the Episcopal church to guide and regulate them ;

and the Episcopalians have learning and stability, which, we will say, a little more zeal would enliven. The Methodists have Primitive Love Feasts, and Class Meetings, the benefits of which they are undoubtedly willing to impart to their neighbors, and the Episcopalians have a Primitive Episcopacy and Liturgy, which they wish the whole world to enjoy.

Can a re-union take place? The answer depends, first, perhaps, on the question, how far each side is wedded to its own peculiarities, inconsiderable as they are; then on the measure of real christian love and sympathy pervading both sides; and then on the willingness to make mutual concessions.

The writer speaks solely in his own individual capacity, when he says, that there is no measure of concession, reasonable or unreasonable, not *absolutely involving principle* which he would not be willing to make in view of an end so unspeakably auspicious and desirable. He would be cheerfully willing to adopt a modified itinerancy, love feasts, and class meetings, and to take such gradual, but prospective measures for re-union as should shock no man's prejudices, and take, if necessary, a generation to bring about a perfect union.

On the part of the Methodists all that would be necessary would be a gradual return to the use of some Form of Common Prayer; and a slight concession to the Episcopalians upon the question of a succession in the Episcopacy.

That concession, on the writer's part seems very slight and perfectly reasonable. It is not at all necessary that the Methodists should admit directly or indirectly, that, in their opinion their ordination is not as good as any in the world. The Episcopalian seriously doubts its entire regularity. With regard to the orders of the Episcopal Church, Methodists have no scruple. Now grant, if you please, that the opinion of the Episcopalian is an absurd prejudice, worthy only of a smile: he has magnified it into principle. Why not, for the sake of union, humor his prejudice; and both receive an ordination which both regard as alike regular and valid? Both look with profound veneration and respect upon the Moravian Church. Why not meet on the ground of her primitive and apostolic Episcopacy? Why might not the Bishop of the Methodist Episcopal Church of Kentucky obtain his ordination as Bishop from the Moravian Church!"

LITERARY AND SCIENTIFIC INTELLIGENCE.

DRAINING ON A LARGE SCALE.—We see it stated in the London Athenæum, that the draining of the great lake called the Sea of Haarem, which has been contemplated by every successive Dutch government for the last three centuries, is at length to be accomplished, by means of a single and ingenious apparatus, the in-

vention of the civil engineer Deitz. The construction of this machinery is kept secret; but it is stated that it can be readily transported from place to place, and will be worked by a steam engine with double boiler and 120 horse power. The calculated results of its operations are given; and as it is the intention of the government to work ten of the new machines at once, the drainage of the great lake will occupy, it is estimated, 800 days, (two years and two months.) The ten machines, with their steam engines, and the maintainance and working of them during that space of time, will cost about 84,000 pounds of our money; and this amount is stated to be less than one-tenth of the sum which this vast undertaking would have cost by any of the processes hitherto proposed for its achievement, even if practicable.

COLORING MARBLE.—The art of coloring marbles, so as to give them the richest and most beautiful tints, has been recently carried to great perfection in Italy, by M. Ciceri. A solution of nitrate of silver penetrates into the marble, and produces a deep color. A solution of nitrate of gold penetrates about the 12th part of an inch; it gives a beautiful violet purple. A solution of verdigris gives a green; solutions of dragon's blood likewise penetrate marble, giving it a beautiful red. It is penetrated to a considerable thickness by all alcoholic tinctures of coloring woods, such as Brazil-wood, Campeachy, &c. The alcoholic tincture of cochinnelle, mixed with a little alum, produces a very bright color, which penetrates far into the marble, and makes it resemble the red marble of Africa.—Orpiment dissolved in ammonia quickly dies marble a yellow color, which becomes more vivid the longer it is exposed to the air. The solvent which causes the color penetrates to the extent of nearly half an inch, and produces a fine emerald.

ZOOLOGY.—A paper on the nature of the *Holothuria* and the *Amphitrite* was read by Sir John Graham Dalyell, before the British Association, at the late meeting which we noticed in our last number. The *Holothuria*, in shape, resembles a cucumber. It has ten beautiful red branches surrounding its mouth, and about 2000 suckers dispersed over various parts of the body. Its principal peculiarity is the power which the body has of reproducing a trunk after entire separation. The head of the animal together with the branches, mouth, throat, &c., may be sundered from the body, and after months have lapsed, the lost parts will be restored and will perform the same functions as the old. This separation may take place several times, and the animal will still live and reproduce the lost organs. A species of the animal divides spontaneously in the middle, and each part becomes a perfect animal.

The AMPHITRITE is of a serpentine form, and of about a foot in length. The head consists of 80 feathers of a fleshy nature, funnel shaped, and inserted to the depth of about three inches.—The animal dwells in a black tube of its own formation, composed of

materials which it finds in the water, rendered consistent by a mixture with glue which exudes from its mouth. Each of the 80 feathers has 500 hairs bordering the shaft, all of which are employed in collecting particles suspended in the water. The matter thus collected when consolidated by the glue, is plastered on the tube by two trowels provided by nature, on the body of the animal—40,000 hands are thus employed in the architectural engagements of this industrious creature. Like the *Holothuria* it has the power of repairing the loss of its members. If a head, or any part of the body be sundered, the same singular feathered apparatus is produced, and a new head generated. Two sections were made from the animal examined, and each formed a new head—so that besides the original head with its plumes two other heads existed.

MISSIONARY OPERATIONS.

*The Importance of Systematic Contributions to the Missionary Cause.**

The importance of systematic and steady contributions, made at regular intervals, by all who love the cause of missions, does not seem to be duly appreciated by many friends of the Board. To some of our great benevolent institutions it makes little difference whether the funds needed by them are received early or late in the year, to whose current expenses they are to be applied. Even a considerable fluctuation in the amount of their receipts from year to year, though a source of much labor and anxiety to those who bear the responsibility of conducting their operations, does not permanently derange their plans, or impair their strength. They are compelled to move more slowly whilst the pressure lasts, but have every thing ready for accelerated speed, as soon as it is removed. What is lost by diminished resources, in one year, may be regained in the next, by the awakened zeal and augmented liberality of their patrons.

With this Board the case is widely different. The number and extent of the missions, and the various departments of labor in which they are engaged; their remoteness from each other, and the different forms of society and grades of civilization of the people among whom they are planted: and the great distance of most of them from the common centre of operations and source of supplies; make it necessary that the pecuniary arrangements for their support should be completed and made known to them many months before the funds are actually needed to meet current expenses. Accordingly the Board have made it the duty of the Prudential Committee to limit the expenses of each mission. And in order to do this, they have required each mission to make out a detailed estimate of its probable expenditure, and to send it to the Committee, in season to have it acted upon by them, and the result made known to the mission, before the time for the expenditure arrives. This process, in the case of the more distant missions, which are also the largest and most expensive, requires from twelve to eighteen months for its completion. Thus the estimates of the missions for 1841, were made and sent home many months ago. The Committee have already acted upon them, and the missions have been informed what amount has been appropriated to their use and may be expected by them during that year. On the faith of these appropriations the missions make their arrangements for the wants of their families, the employment of native helpers, the support of schools and seminaries, and the operations of the press, during the year.

Upon this system of appropriation and expenditure, it is easy to see that any considerable fluctuation in the receipts of the Board from year to year, or even in corresponding parts of successive years, must cause great perplexity and embarrassment, and may be productive of serious and lasting injury. The funds to be collected during the coming year, have been already appropriated. They are pledged to meet expenses that will accrue some months hence, in Central and

* Read at the late Ann. meeting of the Am. Board of Com. for For. Missions.

Southern and Eastern Asia; in Western and Southern Africa; and on the shores and Islands of the Pacific Ocean. In thus anticipating the resources of the Board, the Committee must be guided by past experience, and by the actual condition of the treasury at the time of making the appropriations. If the contributions of their patrons are unsteady and impulsive, if they vary, like the price of stocks, with every fluctuation of the business for currency of our country, by what principles shall the Committee be guided in this responsible work?

In the first six months of the year before the last, the receipts were \$137,000. In the first six months of the last year, they were \$97,000. What would have been the effect upon the missions, if appropriations had been made during the first period, on a scale adjusted to the receipt of \$274,000 per annum, and during the last, to \$194,000? Or what would have been the effect upon the credit of the Board and the missionary cause, if, having made engagements in 1839, with the expectation of receiving \$274,000 in 1840, only 194,000 had been received?

So remote are the missions, that if, as the time draws near for transmitting to them the funds appropriated to their support, a falling off in the receipts deprives the Committee of the anticipated means, it is too late to advise them of the failure. Their arrangements and engagements are already made for the year, and they must suffer the embarrassment and distress consequent upon disappointment; and what is worse even than the derangement of their plans and the interruption of their labors, their converts and the heathen around them, unable to understand the reason of this failure, lose confidence in their wisdom and integrity, and in the stability and permanence of their resources and their work. Is it any wonder, when such things take place, that the ungodly triumph; the timid despond; the hearts of the missionaries are depressed and their health fails, and they are compelled to leave their fields of labor, or go down prematurely to the grave? The loss and suffering of various kinds, resulting from the unsteady support given to the Board, for the last four years, cannot be measured, or fully known, until the coming day that shall bring all secret things to light.

Again, remittances to the distant missions are made with far more ease, safety, expedition, and economy in the form of bills drawn by the treasurer of the Board on its bankers in London, in favor of the treasurers of the missions, than they could be in any other way. These bills are readily converted into current funds, in all the great commercial marts of the eastern world. For years past, almost all remittances have been made in this form. How disastrous would be the consequences to a mission, if one of the bills drawn in its favor, should be dishonored! How vital to the prosperity of the Board is its commercial credit, not only at home, where its character and resources are familiarly known, but abroad, and through the commercial world! But prompt and punctual payments are the life of credit. And these cannot be made without regular and steady receipts, such as may be relied on from month to month and from year to year.

The injurious effects of changes in the condition and prospects of the treasury on the feelings and course of appointed missionaries, and of young men preparing for the ministry who are candidates for missionary appointment, or who ought to be so, is another serious consideration connected with this subject.

Until recently the Committee have not for many years been obliged to detain, for any length of time, young men who were ready and whose services were needed in the foreign field. And the cases were rare in which any who had been once appointed, failed to go out to the work. But since 1837 it has been necessary to make all appointments on the express condition that the candidates should not be sent out, until the state of the treasury should warrant it. Under this condition many young men have been detained; some of them more than two years. Last year, thirteen who had been thus held in suspense, asked and received a release from their connection with the Board, and eight this year. Among the most frequent inquiries of young men who are agitating the question of making an offer of themselves to the Board, are such as these: Will the Board be able to send us out?—If we should be appointed, how soon may we expect to go forth? Have you not already men under appointment whom you are obliged to detain for want of funds? Why should we offer, when you have more than you can send out already? When the receipts of the Board are unsteady and fluctuating, it is manifest that no definite answer can be given to such inquiries, and equally manifest, that our inability to answer them, tends to lessen the number and damp the ardor of the missionary candidates. Such are some of the evils growing out of irregularity in the receipts of the Board, and illustrating the importance of systematic and steady contributions.

Miss. Her. for Nov.

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On Theocracy.*

TRANSLATED FROM HENGSTENBERG'S "EVANGELISCHE KIRCHENZEITUNG."

I. *The accusation.*

THEOCRACY † has, in our day, taken its place among the theological and political antiquities; it possesses no practical interest for the present time. However great the interest which men take in the constitution of states and their divers forms of government, all parties are agreed in this, that they will think of nothing but anthropocracy. † It is only here and there that a religious sect appears, which, among other singularities, is afflicted with that of endeavoring to constitute itself into a little theocracy. But wherever the state really asserts its character as state, wherever an entire population with all its material and intellectual energies, with all the furniture of modern civilization and refinement, stands under one common government or only organizes itself into one distinct, united whole, under such a guidance nobody dreams of such a thing as seeking or founding a theocracy. Theocracy thus belongs to the history of the past. And if any one be disposed to behave kindly or politely towards this shadow of hoar antiquity, *he* will allow, that in the childhood, perhaps even in the boyhood of mankind, theocracy *had* its day and its right. But if we were to collect and count the votes, the great majority in the grand council of our age, would scarcely concur in a sentence so favorable. For too grievous and too clear is the accusation, which the counsel of the anthropocracy, with his three assessors, Philosophy, History and Politics, brings against Theocracy, in a strain like the following: Not from envy, but in obedience to a sacred duty, I accuse Theocracy, in the name of mankind, of high treason against the human race, in order to secure the highest possessions which God has conferred upon us, in order to protect truth, right and liberty against falsehood, arrogance and oppression. Yes, to the Deity himself we owe this accusation: for the Theocracy abuses the holy name of God, in order to oppress the image of God, man, and to set

* We deem it necessary to premise that our readers need not be alarmed at the tone in which this article commences. It opens with a statement of the charges which rationalists are wont to prefer against the subject discussed, and afterwards proceeds to refute them.—TR.

† Theocracy is, in plain English, *God's government of mankind.* † Anthropocracy is *human government.*—ED.

aside his noblest ornament, reason. Theocracy, in whatever form it may present itself, presupposes a revelation from God, other than that which is given through nature and reason, and proclaims a direct, nay, personal interference on the part of God, in human affairs. It sets up the claim that individual men, favored above others, have held converse with God: that God has, in human language, and often with reference to the smallest matters, given commands and held long discourses; aye, that the invisible spirit of the all-governing Deity has appeared to men in material garbs and forms utterly unworthy of Him.—It demands blind faith in these arrogant and foolish lies, and thus darkens in all, who believe its deceptions, the clear perception of the mind. It lights up a gloomy zeal, a fierce fanaticism, a hatred of reason. And if some few noble men are infected by its delusion, they are reduced to a deplorable conflict with themselves;—chained to illusion, they strive, as did Philo and Origen, by means of illusive allegories and arbitrary expositions, to effect a reconciliation between the imagined revelations of God, and rational truth. But in vain do they spend their strength in the effort to mix together falsehood and truth; an effort as bootless as that of uniting iron and clay:—their structures crumble into ruin under their very hands. The guilt of this mistification of truth rests on theocracy alone; for nothing but the design of procuring it influence among men, has invented the tissues of falsehood respecting personal revelation of God. Unfortunately the nations have believed these lies, and have been induced, by various allurements, such as festivals, which won their hearts, to commingle the delusion with their whole civil and social life: they have encircled it with an often very beautiful wreath of spontaneous poetic effusions of fables and legends. The consequence of this is that the noblest powers, which might be better employed, must for centuries struggle under disgrace and the reproach of heresy, in order to deliver their brethren from this burden of sanctioned lies and blind superstition. Thus is theocracy guilty of high treason against truth.

But what was the object of those who introduced the theocracy? They desired not the government of God, but *their own* to be established, under the name of God. Even the best among them, such as Moses and Samuel, aimed at nothing else. They appointed pretended protectors of the divine revelations, who, under the name of priests and prophets, with a consciousness more or less clear, continued the deception, and thus founded the *Hierarchy*. To the owners of the soil, to the wealthy, who, by their industry and commercial enterprize have an interest in the commonwealth, and to the heroes, lastly, who in heroic deeds have hazarded their lives for the fatherland, to these belongs, by right, the power; and they are best qualified to administer the affairs of the state, because they clearly discern their own wants, and wisely choose the means which subserve the common welfare. But the theocracy converts these

legitimate rulers into servants of priests, who reap where they have not sown, who luxuriate on the tithes and other oppressive tributes of their brethren, and who, in their government of the states, pursue an end foreign, nay hostile to the governed; for they have in view this one object, to secure to themselves the unlawfully usurped power. In the name of right, of the universal and native right of man, the usurped power is demanded back from these deceitful masters. Theocracy is nothing but a fictitious and flattering name of priestly despotism: we must destroy this phantom, we must unmask the lie, which has arrogated to itself the property of others; we therefore proclaim in the presence of the defrauded human race: the theocracy is guilty of treason against the right of legitimate government.

An unrighteous authority obtained by fraud and deception can be upheld only by tyranny: its existence must, while it lasts, be a continued sin against truth, right, and human liberty. Such has been the case also with theocracy: it is an empire of deception and violence, and such it will remain, until its last trace has been obliterated. We might point to inquisitions and blood-stained scaffolds; but this is not the worst: for, by such means, only individuals suffer directly, and death soon releases them and crowns them, as martyrs of truth, with heavenly glory. But the theocracy assumes a guilt greater and of wider compass, by obstructing and annihilating liberty of conscience, the liberty of universal development belonging to the human mind. All independent thought, all independent power are formidable to theocracy: it must stop at no means to cripple and destroy them. Thus the theocracy annihilates, to the extent of its power, all healthful education, and all intellectual advancement of the human race. And with this it fills up the measure of its sins: for it is guilty of high treason against all intellectual and moral liberty. And therefore all ye, who recognize and aim at your and your brethren's temporal and eternal welfare, must, in the name of all mankind, aye, in the name of God; pronounce sentence of death on theocracy, and manfully act your part, that this sentence may be put in force without mercy. This is the most meritorious work that you can perform.

II. The defence.

It is surely not an easy matter to undertake a defence against charges so grievous: it is easier to defend, as legal counsel, a murderer, because every body knows that, in this case, the counsel has no personal communion and no common interest with the defendant. But here the case is different. We might indeed, in a similar manner, secure our person against all abuse, by declaring at the outset that this is to be only an intellectual contest, the more brilliant if it succeeded in imparting to an utterly corrupt cause an appearance of right. But we must indignantly repudiate this means of protecting our person. We are convinced that we defend mis-

represented innocence, a righteous and holy cause. Nor shall we assume the appearance of defending only the fair reputation of a *deceased* friend: we are, on the contrary, of opinion, that theocracy rightly understood, is still, at the present day, of the greatest practical interest: but not indeed the caricature which is substituted in the accusation. If we allowed that distorted image to pass for the thing itself, it would be irretrievably undone, and then would we instantly take sides with its inexorable opponents. But with the same right might we, as Rousseau did, accuse and condemn civilization and morals, aye, state and church, and every science, particularly philosophy, and most of all, as it has been done with the semblance of right, human reason itself. Our task will only be, with the aid of true philosophy, real history and sound politics, to unmask the false premises of the accusers, in order to show that the genuine theocracy robs no one of any thing, but bestows on mankind and to every individual, what is highest and best, and protects and develops it.

1. The whole accusation against theocracy is based on two correct observations, and a false hypothesis appended to them.—Correct is the remark that all theocracy presupposes divine revelation; correct is the second remark that this revelation has for its first and last object of pursuit, this, to establish and perpetuate theocracy; but false is the hypothesis, that this revelation is and must necessarily be a fraud. Why is it considered impossible that God should personally reveal himself unto men? Some pretend that God has not at all any personal self-consciousness in himself, and that his unconscious activity arrives only in man at clear consciousness. This is a sort of pantheism which destroys the notion of that self-existent, independent spirit, whom we call God: with this brutal and blasphemous disposition, which has always been employed in destroying, and has reared nothing, the case cannot be argued, because it shuts itself up, by unbelief, against all evidence. Others acknowledge a divine Being, but deny that he possesses either the will or the ability of acting upon the world as it now exists: this is that theism which shuts up the world against God, and separates God from the world. This doctrine robs the world of life, and can regard it only as an evolution of powers, which are regulated in accordance with a rational necessity, which yet is dead itself: consistently with this the free actions of men must also be denied, and this does away all human responsibility. But such theories which, like that pantheism, make the human race godless, (*gottlos*,) or, like this theism, godforsaken, have assuredly no right to set up as complainants against God's revelation and God's government. In opposition to these the idea of theocracy represents the claims of human reason.

The idea of God, which theocracy in opposition to all this, presupposes, recognizes God as immanent in the world, but as distinct from the world, and as independent consciousness. As immanent

in the world, God is perpetually the prime mover and director of nature and of men, is inexhaustibly rich in means and ways of acting, with power and spirit, on the created things and spirits; but possesses also the power of restraining himself, according to his will, in order not to crush the developement of the creatures, by irresistible influence, but rather, by moderate influence, to promote it: thus God is perpetually the life of the world, and it is by wisely limiting or restraining himself, that he can avail himself of the forms of created things, as organs to reveal himself and to speak. A manifestation of God is nothing but a transient junction of his power of communication, with some one being or entity accessible to the human senses, which entity is not therefore, by any means, himself. That it is He, who thus or there appears, is made manifest by his language or speech: but he can also speak without appearing to the senses: he can assume an active relation to the human spirit or mind without the sounds of speech. Whenever he does any thing of this kind, he reveals himself. But his object in so doing, is at all times the establishment or preservation of theocracy, of the government of God. Theocracy consists in the guiding of human plans through the knowledge of the divine purposes communicated to men: but the ultimate aim of such partial theocracy is perfect and universal theocracy: the guiding of all human plans through the knowledge of the divine plans perpetually communicating itself to all.

But the divine purposes have always a reference to that which is designed to become history, which, without divine revelation, would always appear indistinct, accidental, and often even impossible. The knowledge of the divine purposes enlarges the circle of vision, furnishes good intention with a definite aim, consecrates the whole life to a higher calling, and confirms the hope of success in those periods, in which the pious servant of providence appears utterly to sink. It is possible even for one who believes in no revelation of God and in no theocracy, to form a conception of this, by looking at the history of great human rulers. A prince who is possessed of an exalted genius, an Alexander, a Frederick II. of Prussia, a Napoleon, trains up able men, who are about his person. How does he do this? He affords them, according to the capacity and usefulness of each, partial views of his plans, he gives them instructions how they are to act, he assigns definite tasks for their activity, he assists them at the proper time, completes what they have commenced, improves for higher purposes what they have executed in their narrower sphere, and lastly initiates them in all his plans: thus his own spirit gradually passes ever into them, they become capable of comprehending and carrying out his thoughts, and that which, at first, was the secret of his heart, becomes, at length, through their instrumentality, the spirit of great masses. The operation of God in the theocracy is the same: but in as far as his thoughts are higher than human thoughts, his ways

wiser and more mysterious than all ways that man can devise, his purposes more holy and far-reaching than human purposes, so much also is his educating influence more glorious. Thus have the servants of God in the theocracy, who have heard his word and executed his commands, become the most exalted among men, and the most permanent and extensive influences have proceeded from them, even though their immediate sphere of life was narrow, and though their actions were made directly to bear only on what lay nearest to them. For in all their discourses and actions there is a reference to the whole human race, to the future developement of the universal kingdom of God, to which they themselves already belong. They are the lofty summits on which the morning sun already sheds his glory, whilst the vallies yet lie in gloom and darkness and shadows of death. This is the greatness of a Noah, an Abraham, a Moses, a Samuel, an Elias, an Isaiah, and of whatever servants of the theocracy in the time of the old covenant might be named. Every one of these has, by the command and assistance of God to speak and to do such things, as without the revelation and co-operation of God he could not utter, nor perform, nor venture upon, because they depend on a knowledge of hidden energies, future things, and extraordinary means, which, without revelation, are not subject to human calculation and power, to human reason and caprice.

The man, then, who is involved in self-invented theories, which sever the world, nature and man from God, and annihilate the belief in the possibility of divine revelation, is reduced to the cheerless necessity of denying the greatest and holiest manifestations of God, and of representing as fable and falsehood whatsoever is most exalted in the records of the history of mankind, that which like a bright light, accompanies us from the beginning through the darkness; i. e. the theocracy. To him the Bible is a sealed book, yea, a work of falsehood. Not only Moses and the prophets, but also Christ and the Apostles, must by him be declared to be partly fictitious personalities, and partly liars. For it is in Christ that theocracy has reached its acme, where it is announced to be the kingdom of heaven, and oversteps not only the partition-wall of nations and languages, but even the gulph of death. Jesus stood personally under the perpetual guidance of the divine power, and his voluntary submission to the Father's purposes was the jewel of his life. But he himself avows himself a king, in the name of the Father, inasmuch as he is the most exalted of those who know, and execute and proclaim the divine purposes in reference to the human race, inasmuch as the Father is in him, operates through him, and speaks out of him. This he announces in various ways, and the whole circle of thought expressed in a manner so peculiar to himself, rests upon a self-consciousness, the centre of which is his knowledge concerning the completion of the theocracy in himself. But in him the theocracy is also reconciled and united with

the anthropocracy ; for in his person the theocracy is represented in a human form : the Word was made flesh : but the anthropocracy has been glorified : the Son of man who sitteth at the right hand of God, is Lord over all. This new progression of the theocracy is proclaimed by his apostles, and those who believe the message, have life in his name : for the genuine theocracy alone makes those who are susceptible of it, participants of the divine life.— We must, with fearfully arbitrary violence, falsify history, sacred history, if we would accuse the theocracy of falsehood : the theocracy is founded in truth. The witness for this truth died on the cross under Pontius Pilate, and has not, even through the death of the cross, been put to shame, but glorified. Say, Thomas, could falsehood have accomplished this ?

2. If theocracy is thus founded on truth, it has *right* on its side : it does not rob men of what belongs to them, but it gives to God what is his. Do not suffer yourself to be terrified by the phantom of priestly domination ! There exists, it is true, a false and hypocritical aping of theocracy ; but this has, at all times, been the bitter enemy of true theocracy, and in return, has, by the latter, been proscribed and condemned, although it hath seated itself in the seat of Moses and Christ, as a corrupt anthropocracy assuming the deceptive name of theocracy. A dispassionate examination of history helps us to a correct discrimination.

In the first place we must remark that, for a long time, genuine theocracy existed on the earth without any sort of priesthood. It was united with the dignity of the patriarchs, as heads of families and tribes, who stood in a personal relation to God, and communicated to their descendants, as a sacred heirdom and family-law, what they had learnt respecting God's will, from their fathers, and what they had themselves derived from their intercourse with God. Adam, Enos, Enoch, Noah, are such theocratic patriarchs, and he that would deny this, must deny all historical evidence in order to declare the Thorah of Moses to be a later and fraudulent invention ; and for this the proof has yet to be discovered. It would indeed be a strange thing if the priests of later ages, after having, as has been asserted, usurped the original patriarchal power, had become inventors of records, which most decidedly witness for *that* original right. The book of Genesis, in fact, points out to us, among the descendants of Eber, particularly in Abraham and his lineage, this theocracy, of which the head of the family (or the patriarch) was the representative. Respecting all other patriarchs, except those of Abraham's line, we are destitute of all primeval records : the oldest accounts that we have, exhibit to us ecclesiastical states, hierarchies, whose origin, like that of their idolatrous worship of nature, is enveloped in darkness, and must, from its very nature, be so enveloped. For after man's rebellion against that God, who communicates himself by language, that God, who rules over creation, a dark period must, of necessity, ensue, in which in-

animate (unpersönliche) nature is regarded with admiring awe, and only gradually, in consequence of the importunate demands of the human mind, a personification of the powers of nature is developed, of which the foundation is partly truth and partly error. Into this darkness no light can penetrate, until great men and founders of empires organize those obscure traditions into a religion of the state; when this has been effected, the transition from legend to history follows, but exhibiting, at first, a state of great confusion. We have here no concern with the hierarchy of such ecclesiastical states, but only with theocracy.

But, according to the records before us, the origin of the priestly government in the theocracy, is perfectly in accordance with right (or justice.) In Abraham's race the theocracy had disappeared during the bondage of Egypt: the family had grown up into a nation, but a nation which possessed that which is essential to the idea of a nation, viz. the consciousness of its oneness and its difference from other nations, only in the recollection of a common origin and in the sense of a common misfortune. As the Egyptians did nothing in order to assimilate the Israelites to themselves, the national sense was enabled, for a long time, to sustain itself on this basis, and the influence of the most distinguished heads of families, the elders, whom the Egyptians always recognized, led to the introduction of a political unity, under the form of a patriarchal family-aristocracy. But, had the theocracy been entirely destroyed, the people of Israel would have been gradually merged in other subjugated nations, and like them, would have disappeared without leaving a trace of their existence. Without a Moses, the people of Israel, the seed of Abraham, would have been lost. But Moses came to be a deliverer of the people. Under the guidance of Providence he was prepared, in a natural way, for his great work; but only the revelation of God, the commission of God, the miraculous power of God could fit him for the completion of his work. The covenant of God with the people at Mt. Sinai laid the foundation for the theocracy: the patriarchal power of the elders remained; but only the common ritual of the tabernacle was competent to represent and preserve the unity of the divine kingdom. According to patriarchal usage the firstborn sons of families from all the tribes would have been required to perform the service of the tabernacle: but this would have dismembered the families. Hence arose the necessity for a different regulation: but this was made in a manner which best corresponded with the still unextinguished patriarchal principle. The first-born sons of the other tribes were exonerated from the arduous service, and one tribe, the tribe of Levi, from which Moses and Aaron had sprung, assumed the representation of the others: this tribe was placed into circumstances which enabled it to do this: but, in its legal capacity it now became a tribe of first-born, but within itself, just as in the other tribes, the authority of the actual heads of families remained in

force. But at the same time the tribe of Levi was placed, by legislative enactments, into such a position, that its interests were not different from those of the rest of the people, but that, after the arrival in Canaan, it was its own interest to watch over the welfare of *all* the tribes, the preservation of the divine law, and the harmony of the people. For the cities of the Levites were dispersed among all the tribes, the support of the Levites depended on the people's good will, and submission to the law: and only when they were beloved and honored, when they administered justice and equity and could therefore be regarded as benefactors of the other tribes; only when the national harmony continued uninterrupted, the Levites could, with certainty, calculate on the tithes and other revenues appointed for them. In the theocratic state of Israel, therefore, if any where, provision was made from the very beginning, for a natural development of the new constitution, for a balance of powers checking every arbitrary encroachment, for the authority of the law and the public spirit of the rulers. It is therefore precisely where the hierarchy was immediately connected with and originated by the theocracy, that none of those things are found which have elsewhere and not without a measure of justice, been charged upon the theocracy. It is, therefore, not contended, that the priests *might* not, even among the people of Israel, have abused their power: they were men, and where do not men abuse power, when it is put into their hands? What does the history of all monarchies, aristocracies and democracies, teach us on this point? But the priests of Israel could, at least, not abuse their power with impunity. Eli and Samuel were not only high priests, but at the same time judges: nevertheless we see that the abuses to which their sons prostituted the power of their fathers, were speedily and severely punished. And it is quite obvious, that this punishment resulted from the very organization of the theocratic hierarchy.

Thus far, then, it is clear, that the theocracy has deprived no class of society of its hereditary right, but has, on the contrary, protected right and justice. But to the theocracy of Israel belonged, besides the priests, also the prophets, who addressed themselves to the whole people, in order to sustain the law of God, and to resist every abuse of power, whilst they themselves professed no external power. What was it that Nathan did, with regard to David, Isaiah to Hezekiah, Jeremiah to the last kings of Judah? And did the prophets ever spare the priests when they fell into sin? But after the last prophet, Malachi, the theocracy is entirely lost sight of.—As the family-theocracy which Israel had in Egypt, was, during 430 years, followed by a mere family-aristocracy, in order to prepare the way for a higher state of things, so was the priestly-theocracy followed, during 430 years, by a priestly-aristocracy, in order to make room for theocracy, in its highest state of development.

In Christ the theocracy appeared in its highest fulness, and in its purest form, depending solely on the counsel of God, and the voluntary but perfect obedience of the Son of God. Thus God reigned in Jesus, and thus has he purposed to reign through Jesus. Jesus, as the Christ, was indeed to come from the line of David: but, as far as it respected himself, this external evidence of legitimacy was entirely unessential: the certainty of his mission and his calling, was given to him in his own consciousness, and in his personal character. The truth that he is the king of the human race, in whom dwelleth the fullness of the Godhead, that the progressive developement of the divine kingdom is intimately connected with him as its centre, until the word of the kingdom shall have been proclaimed throughout the whole earth, as a witness respecting all nations, and the end of the earthly career of the human race shall come, this truth will henceforth be the only link, connecting the theocracy with him. The progress of this theocracy is not confined to one race, one nation or one particular priesthood, but is dependant solely on the divine will and the personal character of those men, who are chosen to be servants and office-holders in the kingdom of God. In this position are the apostles: they proclaim truth, they find faith and with faith obedience, for they speak and command in the name of God and of his anointed. Thus arises the *Ἐκκλησία*, the church of the called, in which there is neither Greek nor barbarian, neither bond nor free, neither male nor female, but Christ is all and in all. The external differences of men, which are thereby abrogated in respect of the kingdom of God, are yet, at the same time, recognized and sanctified, for the sake of maintaining order in earthly relations: for they depend on arrangements in which the divine purposes are manifested; yet so that, as such, they remain indifferent as regards communion in the kingdom of God. Here *every human right* has its appropriate limits assigned to it, but is also protected within these limits: for divine grace watches over it. But this complete theocracy can, for the present, operate only by setting up a general standard: men must first be trained, or, more correctly, born again for it, that each one may learn to receive the word of God; to proclaim God's word, according to his gift, and to make it a common heritage; to fulfil God's commandments, according to the example of Christ. For this purpose the Holy Spirit, the spirit of Christ, is given to those who have, by the word of God, been regenerated through faith; to the children of God: but it remains at the option of their will, to what extent they will, in each particular, obey the spirit of God. From this follows, that the theocracy admits of anthropocracy, aside of and subordinate to itself. For as the theocracy is yet incomplete, and as imperfect order is better than no order, profane human authority, infected, in a great degree, by sin, is allowed, and recognized, as natural government, under the protection of the Creator and Redeemer; until the advancing victories of the Holy Spirit transform it, i. e. until

men themselves having voluntarily become subjects of the kingdom of Christ, complete their purification and glorification. For God does not compel, he guides the hearts; he does nothing in men, nor among men, without human agency. *

SCENES IN THE LIFE OF A WESTERN EMIGRANT.

CHAPTER III.

Domestic Rebellion.

IMPATIENT at my wife's reserve and silence in regard to the plan which I had communicated to her, and which began to take a stronger hold of my thoughts and desires every day, I at last determined to carry on the attack from a new quarter and to bring in my children as auxiliaries in the expedition upon which I had determined. It would be easy, I thought, to work upon their imaginations and so excite them by attractive pictures of that magnificent country, the West, and by representations of the prosperity and happiness which awaited us there, that among them, at least, the measure would be carried by acclamation. With this view, I one evening, commenced a conversation with my eldest son William, somewhat in this style :

"Well, Will, how long do you think it will require you to get your farm in as good order as those of our German neighbors around us here?—for I intend letting you go to work for yourself as soon as you have helped me and the family on a little?"

But somewhat to my chagrin this bait did not seem to take as readily as I had expected, I therefore added :

"What! do you not relish the idea of going beyond the smoke of this old chimney! Such a feeling is natural in your mother and me, but is rather inconsistent with the enterprize we expect from a youngster like you."

William's face flushed, he still hesitated but at last replied :

"I think I should prefer some other field for a display of my energy and an outlet of my enterprize. I confess I am not Hercules enough to wish for an opportunity of encountering the western Hydra."

"What do you mean by your mythological figures," said I.

"Why you know," he replied, "that those who are profound in these matters, declare that the Lernean Hydra is typical of the unhealthy condition of the region of Argolis at the early period to which the poets refer the career of Hercules. Many parts of Greece were then still covered with their primeval forests, and were, no

* We regret our inability to insert the whole of this valuable article—but hope to publish it in such a form as will be accessible to those of our readers who feel an interest in it.—Ed. M. Mag. R. & Lit.

doubt, much in the same condition as that region to which you talk of taking us. And thus the learned think it happened that the rank vegetation constantly springing up and decaying in the same places which were thus fertilized and rendered more liable to the same occurrence, the atmosphere was kept moist and the pestilential miasma was also confined and constantly accumulating in the low grounds, in marshes, and by the sides of lakes and rivers. Hence the mythologists have very naturally placed the Hydra in the neighborhood of lake Lerna. This monster Hercules destroyed by cutting off his heads and cauterizing where he inflicted his wounds; that is, in order to render a new country fit for the abode of civilized man, the sun and the air must be let into its dense woods by clearing them off, carrying roads through them and carving farms out of them, the axe must be made to ring and the log heap and brushpile to blaze from the source to the mouth of many a meandering river. And in the instance of our western country, of which we are speaking, I imagine that many hard hands will be blistered, and many bold pioneers will suffer as much whilst shaking with the *ague*, as the Grecian hero did when burning beneath the poisoned coat of Nessus and on his funeral pyre upon Mount Oeta, before its unbroken wildernesses which cover a space nearly as large as the world known to the Greeks, can be supplanted by wheatfields and enlivened with villages and houses the abodes of health and happiness. Is not this, dear father, something like a reason why I should not be ambitious of engaging in the enterprize which you meditate?"

"Quite learnedly, even if not so logically argued, my boy, and if you had facts to bear you out, you might well put me to the blush in manifesting at your age so much of that "better part of valor—discretion," whilst I am so rashly putting in jeopardy the life and fortune of us all, but especially the health of your mother, who seems to require the best climate we can give her to regain the roses and elasticity of health which she had a few months since. But what you say about the pestilential miasmata of that country is altogether destitute of foundation,—I am assured that the summers are neither so hot, nor the winters so severe along the Ohio and Mississippi, and their tributary streams, as they are here. And the country, instead of being covered with interminable forests, as you represent, is sometimes entirely destitute of trees, except where, here and there, like islands in the ocean, or oases in the desert, they relieve and gladden the straining eye. Nor are these extensive plains either swampy marshes, or sandy deserts, but gently undulating, like the sea when just subsiding after a storm, they are only a little more damp than our deep limestone soil, and are not only covered with an excellent grass which would answer admirably for hay, as is proved by the fact that it sustains those countless herds of buffaloes of which we hear, but are also beautified by flowers of every hue, which send their perfumes far and

wide, as though nature had chosen this for her own flower-garden, and having at last made it known were now inviting man to come and admire its beauties, and labor in these fields which she has herself cleared for him, as a kind of second Eden in this western world. Such a country cannot be unhealthy."

"But how does it happen then," suggested Maria, "that the people there are always shivering with the ague, as our old neighbor, Mr. Switzer, told us upon his return to this part of the country, where he attempted to get back his farm?"

"Why in a country of such extent, there will, of course, be diversity of soil and climate. Look at the western part of this country along the Susquehannah and you will see the very same diseases which you think so terrible when told they prevail a few hundred miles further west. And even in the neighborhood of Philadelphia they have the same thing, and what is still worse the *Yellow Fever*, which not long since almost depopulated New York the grand emporium of our commerce."

"No doubt this is as you say, sir," interposed William, "but there are other considerations that render the idea of leaving this part of the country unpleasant. We must separate from all our old friends"—

"Particularly the Schneiders,"—put in Alfred, a sly wag of a fellow who was just entering his thirteenth year.

We all smiled at this sally, except Sarah, who looked very grave, and William who was at first considerably confused, but soon rallied, and regaining his self-possession replied:

"Yes, the Schneiders particularly, for I am afraid we should meet few families in the west who would prove as pleasant neighbors as they are. Why it is probable that we may not have any neighbors, with whom we can associate in a pleasant manner, within miles of us."

"Why that is exactly what Mr. Switzer said," added Maria. "You know he told us, papa, that he was not so much afraid of the unhealthiness of the climate as of the moral atmosphere by which he was surrounded. His wife and daughters were very much dissatisfied and he did not much blame them. They scarcely knew with whom to associate. The country was crowded with people broken down not only in fortune but much more in character, and such persons particularly looked with an evil eye upon all who had any claims to public favor. Mr. S. had been induced by some of his neighbors to become a candidate for some office, and, as a consequence, he and his family had suffered more from the tongue of defamation in a few weeks than they could possibly have done in a lifetime, if they had remained in this quiet community. Religion, he declared, was scarcely regarded at all, and education is entirely neglected. Numbers of those who have grown up there are utterly unable to read, and learning and science are regarded not only as unnecessary, but also as highly dangerous

that is, as the instruments of effecting all kinds of fraud and villainy"—

"Tut, tut! my dear, what are you running on so about? Mr. Switzer is a very good sort of a man, but he was soured and prejudiced by the troubles with which he met in getting comfortably settled—and perhaps too, he was unfortunate in getting into a bad neighborhood. For we know that, for some years past, some of our most valuable citizens of all conditions, both rich and poor, learned and ignorant have been pushing into that country. But even supposing that the case is as you represent it—we can easily remedy that evil for we can go beyond the noise of society of all kinds, and, forming a little colony of our own, be all the world to each other. Eh! Sarah, what do you say to that?"

Sarah did not reply immediately: her face, unused to any thing like artifice, was first tinged with a scarcely perceptible blush, and then became pale as the Parian marble. But after a slight effort she said in a voice whose tones still ring in my ear like the most plaintive music:

"We have always been happy together, my dear father, and we have no reason to doubt that we shall always be so, and, at all events, your will shall always be my pleasure"—and then feeling into her workbag as though she missed something, she immediately left the room, and as she is gone I may as well take this opportunity of making the reader somewhat acquainted with her.

Sarah was our eldest daughter and had just entered her eighteenth year, and never was there a child better fitted to become the idol not only of her parents and family, but likewise of all who saw her. Her form was lovely even in her infancy, but each succeeding year seemed to lend it some new grace. Her figure was rather slight, but constant exercise, regular habits of retiring and rising at an early hour to which we were all accustomed, together with the pure air of the country had secured her a degree of health which gave an elasticity to her step and an ease to her movements which the so-called "poetry of motion," could never have infused. The sun and air had not been able to injure a complexion so clear that the faintest blush and many a pale blue vein was visible upon it. No one could mistake the expression of her countenance which was surely as mild as was ever Eve's before passion had traced a line upon it. Her deep blue eyes and large forehead told of feeling guided by reason, and the golden ringlets that descended over her face had an effect that art would have attempted in vain to rival. Correspondent to this exterior was the mind with which she was endowed. She had received no education beyond the ordinary branches of instruction in our own school-house, except that she had always been very fond of reading, and in this way had acquired more information than those who are not professional characters generally possess in our country. But as to making a display of this, even if her native good taste and the tact of the sex

had not been a sufficient preventive, she had really advanced so far in knowledge as to be conscious of her own ignorance. She had no accomplishments, as that phrase is commonly understood, no scientific attainments, no acquaintance with the French or Italian, in all of which she knew that many of her sex were proficient—and this itself would have been sufficient to repress her vanity. But in soundness of judgment, sweetness of temper, devotedness of affection, surely she was never surpassed, if she ever had her equal.

But notwithstanding my confidence in Sarah's ingenuousness, and my satisfaction with her ready acquiescence in my plans, I could not help fearing that there were feelings of a different kind beginning to agitate her mind, and making it more of a sacrifice to comply with my wishes than it had ever been hitherto. I was dissatisfied also with the stand taken by my son in the matter, but thinking I now had a clue to his conduct and determined to settle the affair with as little delay as possible, I made some pretext for taking him out of the room in which we were all assembled, and proceeded to examine the matter at once.

"My son," said I, "you appear to me to dislike leaving this neighborhood more because it will separate you from Anna Schneider than on account of any fears which you have of that to which I propose emigrating—is it not so? Now use the candor which you have always displayed in your intercourse with me, whom you cannot but regard as your best friend, and let me know how the case is."

William blushed and manifested considerable agitation, but soon recovered himself, and with all the frankness that belonged to his character, replied:

"Perhaps, sir, you have discovered the real reason of that disinclination which I have for some time felt towards this project, and perhaps also I have done wrong in concealing from you so long the desire which I have entertained for the last few months to make Anna Maria Schneider my wife. But the truth is I was so uncertain how she regarded me that I could not but think that it would be rather silly in me to say any thing to you upon the subject. Now, however, that I have reason to think that I am not altogether indifferent to her I feel less reluctance in advising you of my plans and asking your advice."

"Why," said I, "you certainly have been rather precipitate in this business, William. I should not think Miss Schneider a match suitable for you either by her connections, her education, or her mental endowments"—

I might have added some other objections but William rather abruptly interposed:

"Why this is the first time, my dear father, that I have ever heard you express such opinions; I thought you always tried to raise us above those narrow-minded prejudices which regard a

whole class of men as necessarily possessed of the same character. It is true the Schneiders are descendants of Germans and have all the evidences of their national extraction upon them—but what then? they are *Saxons* and we boast our descent from *Anglo-Saxons*. In their character you well know that you have often seen much to admire; they are quiet, honest, industrious, and have by their attention to business and by an economy, which is not by any means penurious, amassed a competency which with their unsullied moral character will be an inheritance of which their children need never be ashamed. As for Anna herself you do not seem to be acquainted with her real character”—

“Why I certainly must acknowledge that you seem to have studied that subject better than I have, but to avoid unnecessary discussion I may admit, that her appearance is quite interesting.—She has a fine open countenance as blooming as any of the cabbage-roses which she sent your sister, and there is too about her a fine expression of modesty, and it may be of sensibility. But I flatter myself that the habits which you have formed at home lead you to desire that your wife should possess some degree of intelligence and refinement in her manners.”

“And I am sure Anna is not deficient in this respect. She listens with evident pleasure to reading, and makes very judicious remarks upon what she hears. Her taste for music is very fine and this has been considerably improved by her visits to Lancaster where her uncle’s family reside. Her father intends purchasing her a piano and one of her cousins is to give her lessons. And besides, I believe it is now settled that she is to go to Bethlehem for six months or a year to study some of the more substantial branches”—

“Oh! well! then we need not be alarmed about your deserting us at this trying time. If Anna is going to Bethlehem you may go to—no matter where. Nothing serious can come out of this matter until she has finished her education. And, in the mean time, both you and she will have abundant time and opportunity to know your own mind. Neither of you is very old—you are scarcely twenty and she”—

“Is just seventeen. I may then take it for granted, dear father, that if we still retain our attachment to each other at the end of a year, our marriage will meet with no opposition from you?”

“Poh! nonsense! What is the boy talking about? We will see. But what does old Mr. Schneider say?”

“Oh! I can’t say, but he has always treated me very kindly whenever I have gone to his house—which has not been very seldom of late—and as he is a very straight-forward man, I know he would not do so if he had any objections to me as a son-in-law.”

“Well then you may go and ask him if he would have any objections to letting you take his daughter out to the backwoods in

the course of a year or two, by which time, if you exert yourself with that ability for which I give you credit, you may have a comfortable home there which you can call your own. And who can say what a young man like you, possessed of health, industry, correct habits and intelligence may not achieve? Those regions are destined to support a countless population and will be the centre of an empire of which our statesmen here do not yet dream. It is for you to say what you will be in that western world. Have you no ambition to act upon such a theatre? Are you content to make some sacrifice for the moment with the certainty of realizing from it such immense benefits for the future?"

"I cannot pretend to see as far into these matters as you do, my dear father, but I believe that I can do what other men have done—gain a living in the wildest of those regions—and with the hope that it may in time become such as you paint it, I am ready to start off at once to make trial of this new life."

"Very well, my son, I hope soon to put your resolution to the test—and now you must join with me in encouraging the rest of the family to look with confidence to the step which I propose taking."

SIGNS OF THE TIMES.

To those who are watching the signs of the times, and noting the changes in sentiment and in the forms of things around them, no question possesses more interest than that which frequently arises in their own minds: "Is the world really advancing in moral and political worth?" Does the present year bear upon it the evidences of a progressive excellency over that of twenty years gone by? We are decidedly of the opinion that it does. We should be stupid indeed, and blind to some of the most wonderful transactions the world has ever witnessed, were we to utter a different sentiment.—If we direct our attention to Europe, we find much to cheer and animate the philanthropist. Since the confinement of Napoleon Bonaparte Europe has enjoyed comparative peace. The thoughts of her statesmen and legislators have been directed to the subject of repairing the evils sustained in the wars of France and to prevent their recurrence. Thus far they have been successful, and notwithstanding the gloomy aspect which Eastern affairs wear, we indulge the hope, whilst we utter the prayer, that the last remedy of kings may not be resorted to. We are bold to say, as our deliberate conviction, that there is not a nation on the continent which has not made progress in an enlightened and christian policy. The steps, by which some governments are advancing, may be few and at great intervals, yet their progress is not the less certain. Indeed since the reformation, the art of printing, which set in motion the slumbering energies of the old world, the march of improvement

has been onward. Slowly the human mind awoke from the spell of enchantment by which it had been charmed. Cautiously it surveyed the circumstances by which it was surrounded. Behind was darkness, superstition and cruelty. Before, the faint streaks of a new day were beginning to illumine the horizon, and with the gladness with which we hail the opening day, all eyes were directed towards it, all hearts beat high in the hope of better things, and the world of intelligence began to move with the pulsations of resuscitated existence, warmed and cheered by its life-giving influences.

Among the reasons which have led to the opinion advanced, we enumerate, 1st, The continued and progressive movements of the people towards a constitutional and representative form of government. Witness France, Prussia, Saxony, and even Spain and Portugal. A standing army, military power, may repress for a season and keep under the burning emotions of a people struggling to be free, but no power on earth can quench them. They will burst forth at the proper season and vindicate their claims to attention and regard. 2d, The increased attention every where bestowed upon the subject of education. Prussia has conducted the advance of this array of opposition to ignorance, Bavaria is following rapidly in her footsteps. Austria and even Russia is putting forth her colossal energies in this interesting cause. Now such movements are both evidence and cause, laying bare and making sure the foundations of liberal principles, at least, in government. If these efforts are conducted under the influence of the spirit of christianity, as they should be, securing to each school the instructions of a devoted christian, what glorious results might not confidently be anticipated. 3d, The increased and continually increasing advances in the useful arts, public improvements, and especially the means of communication between different parts of the same country and foreign countries. Public sentiment in one country, or district, influences that of another, just in proportion to the intercourse which they have with each other; and the intercourse which they will have with each other will be proportioned to the facilities which are furnished for that intercourse. The effects of the location of steam packets on the route between England and America, and between France and England and the East, must be apparent to all. Information on all subjects is now communicated in half the time which was formerly necessary. Twice as much is communicated in the same time. It may be said with truth and emphasis, that the world is beginning to be enlightened by steam. When the time required to pass from one country to another is diminished one half by improved roads and the power of natural agents, these countries are in fact placed so much nearer each other and will naturally and necessarily hold more frequent intercourse and feel more deeply interested in each others operations. Here then we have presented to us at once, the opportunity of discussing all important matters in the most full and detailed manner, and of diffusing the

result of that discussion throughout the world. There may be in some countries a censorship of the press. The strictest surveillance of the police may be exercised, and all will fail to prevent men from becoming enlightened and forming opinions for themselves. Let facilities for communication between the different parts of the world only be multiplied, so that the price of intelligence and travelling may be cheap, and no power on earth can prevent the diffusion of liberal principles on all subjects. Insensibly, as if wafted on the breeze, or borne by sun-beams, or imbibed and transmitted by the atmosphere, will the truth pass from shore to shore and from pole to pole. The Vatican may utter its thunder, the swords and bayonets of despots may gleam in the sun-beams, the prisoners' chains may clank and the dungeons of the inquisition and of the tower may smother the groans and waste away the miserable existence of the friends of truth, yet her progress will be onward, slowly yet certainly surmounting every obstacle, until her power, like that of the great law of attraction, will draw all intelligences unto her. With what diligence should the church of Christ improve the facilities for diffusing useful knowledge already in existence, and unitedly co-operate in hastening the glorious period when not only nations shall be free from oppression, but when every son and daughter of Adam shall be introduced into the liberty of the gospel.

4. We mention the character and circumstances of our own country, as one of the strongest proofs of the onward progress of moral and political truth. We are not blind to the defects of the form and administration of our government. There is nothing perfect under the sun. To claim for ourselves perfection, therefore would be absurd. We are notwithstanding bold in the assertion of our conviction, that the form and administration of our government are the best now in existence. From the days of William the Conqueror unto the present time, England has been steadily advancing in civil and religious freedom. Her history presents a picture interesting and profitable in the contemplation, checkered with shade and sunshine. By the freest of all her sons was this country colonised—men who dared to bring to the block their own anointed sovereign, and when the contest with oppression and misrule was a hopeless struggle for their dearest rights, preferred the frozen, granite-bound coast of New England with freedom, rather than oppression though gilded with royal favor. An asylum, once opened for the oppressed, would speedily attract kindred spirits from all parts of Europe. The tie that bound them and still binds them together, was the liberty of thinking and speaking and acting for themselves, subservient to the general good. This feeling has been gaining strength in the great mass of the people from the beginning of our political existence, notwithstanding the wicked and traitorous conduct of individuals. Now we have the astonishing spectacle of twenty millions of freemen framing their own constitution and laws, annually assembling in peace and quietness to

manage the affairs of the government, and, having despatched their business, returning again to the enjoyment of their homes and fire-sides. This we say is an evidence of the most favorable kind, of the onward march of moral and political truth. The experiment has been made. The children of oppression with the Bible only as the charter of their rights, under the most disadvantageous circumstances, have established and reared up to maturity, the most perfect government upon which the sun shines. Here we see what can be done. With this country as a starting point, whose influence, political and religious, is felt to the ends of the earth, who will presume to set limits to the tide of improvement that is rolling over the nations? There is a time coming when the knowledge of God shall cover the earth; when that time shall have arrived, there will also have arrived the period when civil and religious liberty shall characterize the governments of the earth. When there will be no one to hurt or to molest in all God's holy mountain, and when each one shall sit in peace under his own vine and fig tree. That time is nearer at hand now than ever. Let us hasten the period by sending the living minister and the everlasting gospel to the ends of the earth.

A GRAMMAR OF THE GERMAN LANGUAGE, *systematically arranged, on a new plan, brief, comprehensive and practical.* By CASPER J. BELEKE, *Professor of the German Language and Literature, in Mount St. Mary's College, Emmittsburg, Md.* Mentz & Son: Philadelphia, 1840.

THE appearance and favorable reception of the work, whose title we have placed at the head of this article, confirms us in the belief, which we have long entertained, that the German language is becoming more and more popular among the scholars and literary dilettanti of our country. We Americans, with our practical, matter-of-fact character, are most likely to turn to German literature, for its more important and valuable productions. And the introduction of many such to our reading community, in, for the most part, happy translations, has, during several years past, been the result of the increased attention bestowed on the study of the German language. And indeed, whilst it may not be denied that modern German literature is cluttered up with a vast quantity of worse than worthless trumpery and trash, the German mind and the German press, not only throw off annually a great number of most valuable productions, which cannot too soon be introduced among us, but the accumulated bulk of the literature of Germany, presents an immense storehouse, from which the rest of the world, and we amongst them, may long continue to receive the rich metal and the brilliant gems, which the wealthiest national mind in the world has so long been engaged in bringing to light and hoarding

up. We, therefore, rejoice to know, that the German language is attracting more and more attention among us. But this language deserves to be studied for its own sake, that its beauty may be appreciated, its grandeur admired, its power felt. It is the proudest monument which the human intellect has ever reared, to bear witness of its own achievements. Nor could the organ of the most powerful, the most active, the most versatile national mind, be otherwise. If, during the last three centuries, it has undergone many and important changes, we should say improvements in compass and form, it received the prominent and fixed features of its character at the Reformation. It as completely resembles Luther, in its character, as ever son resembled his father: and it can never, as we trust, lose the marks of its noble paternity. While it is decidedly more masculine than feminine, it has yet all that mellowness and melody, which enchant the poet's ear. Its beauty is that of Apollo, whose plastic fingers, with equal skill, twanged the tense bowstring, and struck the golden chords of the lyre. Its grandeur is that of Minerva, who was alike majestic, whether presiding over the shock of battles, or fostering the peaceful employments of husbandry.— And its strength is that of Hercules, which shrank from no enterprise, and accomplished whatever it undertook. No language of the earth can be compared with the German, in its originality, its boundless compass, its magic power, and its majestic and manly elegance, except the Greek, to which, in its forms, its government, and particularly in its inexhaustible, internal power of unlimited productiveness, it bears a striking resemblance. Had the Greek lived to this day, it would, *ceteris paribus*, have become what the German is, the richest language on the face of the earth. No foreigner can understand the literature of Germany fully, until he has perfectly mastered its language: for the German mind has outstripped all others in the empire of thought. And thus, while the German continues to stride onward, achieving new conquests in the world of intellect and science, his language will continue to enlarge its compass, and to increase its wealth, not from abroad, but from the exhaustless sources which it carries within itself. And surely, if this language is worth studying, for the sake of the intellectual and poetic treasures of which it is the repository, it is not less so on account of the pleasure and profit, which the mere study of it, will afford. We know of no study better calculated to discipline the mind, to sharpen the understanding, to cultivate the taste, and to elevate the imagination. And with joy we hail every new facility furnished for its successful prosecution.

No attempt to pave and point the way to a thorough acquaintance with the German language, have we viewed with greater pleasure than that of the author, the title of whose just published work we have placed at the head of these remarks. PROFESSOR BELEKE has laid the lovers of German under the greatest obligations, by the publication of this grammar. We know not how it

has come, but by some means or other, the grammars which have been hitherto in use among us, have made the German language appear like an Augean stable, the accumulated contents of which it would require Herculean strength to become master of. Confused arrangement, general and loose definitions, unsatisfactory or equivocal rules, have been the order of the day. Of the late and much lamented Dr. Follen's grammar, we would ever speak with respect. But, besides that its declension of the nouns is calculated only to confuse the student, and that it is sadly deficient on many important points, it is more adapted to the learned, than to the young tyro, more suited to aid an adult intellect, which compares and inquires for itself, in prosecuting its investigations, than to guide undeveloped minds in their efforts to acquire a new and difficult language. The German language has not only its peculiar difficulties, (and what language has them not) but it has some which, to the English or American student, are more formidable than any that he can encounter in the other modern languages studied in our schools. But these difficulties do not arise, as in English pronunciation, from lawlessness, and a wanton disregard of rule, but from the absolute and distinctive originality of the German in its formations and constructions. One of the noblest traits of the German language is its rigid adherence to system, its perfect obedience to law: in a word, its delightful love of order. This language exhibits, in its declensions and conjugations, many so-called irregularities: but these are only relative: criminal only when tried by the arbitrary doctrines of grammarians, than whom no set of dogmatizers have more egregiously blundered. These reputed irregularities are all, with here and there a solitary exception, not likely to be overlooked or forgotten for the very reason of its loneliness, reducible to method; children of some fixed principle, and cheerfully obedient to sundry internal laws, which the genius of the language laid down in days of yore. And what we especially like in Prof. Beleke's grammar, is that, in it, this method, this system, this love of law and order, which characterize the German language, are so distinctly and strongly brought to light. And first, in the declension of the nouns. The declension of German nouns is a very simple matter; and a few simple rules, *if firmly fixed in the memory*, will carry the student safe through all varieties. The most natural division is according to the genders. In the masculine, there are, in fact, but two forms of inflection. The one has the genitive singular ending in *en*, and all the other cases, singular and plural, like it. The other has *es* in the genitive singular, and *e* in the dative. The accusative of this form is always like the nominative. Both under the first and second form, there is a number of nouns, very easily described, which cannot take the *e* before the *n*, or before the *s*, nor the final *e* of the dative singular. For the plural, we have one rule without exception, viz. that the dative must invariably end in *n*, in any word whatever, subject

to declension. The other cases of the plural are all alike, and in the form of inflection first mentioned, every case ends in *n*. Having applied these rules to the first division, i. e. masculine nouns, the rest is easy. Feminine nouns are all indeclinable in respect of case, only that the rule, given, as without exception, for the dative plural, must be applied here. In the plural, some nouns have *n* or *en* throughout, others, having *e* in the nominative merely add *n* in the dative. Neuter nouns are all declined according to the second form mentioned under the first division, (masculine,) with the single exception of *Herz*. Here we have the whole matter *in nuce*: and simple and obvious as it is, students of German have hitherto been worried with an endless conglomeration of specifications, without reference to any general principle. In the grammar before us, this simple mode of declining nouns is employed, accompanied, of course, by a considerable number of rules and directions, to provide, in detail, for all the different varieties of form and character in nouns. Schmitthenner, in his *Teutonia*, has brought forward and applied this principle for the German declension: but he differs, in his arrangement and phraseology, from those used in the grammar before us: and we really do not know that either plan is preferable to the other. *

But, not to go too far into dry details, we proceed to point out another mark of excellence, that distinguishes Prof. Beleké's grammar above its predecessors. Former grammars made a practice of telling us that there *are* irregular verbs in German, and of pointing out, in a general way, wherein they differed from the regular: — and then a catalogue of irregular verbs, in alphabetical order, would wind up the whole affair. Now, it must strike any one, who reads much German, with any attention to the peculiarities of the language, that these so-called irregular verbs have a wonderful "method in their madness." These irregularities have all grown out of certain fixed principles, and therefore, the verbs *called* irregular, can all be most *regularly* ranged under several distinct classes, in which they range themselves as handsomely as drilled troops in their columns, yielding prompt obedience to discipline. The *real* irregularities which exist, are so few in number, that they are readily remembered. And the American student of German owes many thanks to Professor Beleké, for he has successfully disposed of all the irregularities of German verbs, by a few rules and a luminous

* We are well aware that it may be made out, that other grammars in use among us have adopted the same principle of declension. So they have, for the principle belongs to the language, and not to the grammar only. But the difficulty lies in the mode of presenting its application or operation. We have heretofore had hosts of examples, ranged under three declensions: and then we were told that all the nouns belonging to this declension were masculine, all belonging to that declension feminine, and so on. But a general, simple, comprehensive scheme, embracing all the changes to which nouns are subject, and enabling the student to overlook the different forms of declension and their necessary divisions, at a glance, this is what was wanting, and what we find in the grammar before us.

system of classification. Here we would just mention, that on page 91, § 69, a typographical error has been left standing; it should read: *Leiden* and *Schneiden* change *d* into *tt*.

On some other points of etymology, such as the formation of words, by derivation and composition, in which other grammars give us ample details, we think the one before us is decidedly preferable, being more philosophical, and therefore more simple, in its arrangement. The use of compound nouns is a matter of great difficulty to the foreigner, who wishes to speak and write the German language; though very satisfactory rules for their formation may be given, yet nothing but much reading and close observation will enable him to acquire any acuteness in determining *which nouns* are *capable* of being compounded. The German abounds in such nouns: but there are many nouns which obstinately refuse entering into an alliance with others. We may here mention a fact, to which Menzel alludes, with reprobation, in his German literature: we mean the frequent use, in modern German, of what may be called compound terms, used instead of a simple one, e. g. for a simple verb. But, absurd as this practice may be, it is not to be charged on the language itself, but rather on the character of the age, which really seems to be so long-winded, that it often prefers the longest route that leads to the attainment of its object. Accordingly we find an abundance of similar terms in English, such as: "to call into question," instead of "to question:" "to institute a comparison," instead of "to compare," &c.

We shall refer to but one point more, in which we regard Prof. Beleké's grammar as decidedly excelling others which have been in use in our schools.—We mean the collocation of words in sentences. On this subject Dr. Follen's grammar is copious enough, and we know not that he has left a single fact without comment and illustration. But what we object to his mode of treating the subject is, that we have nothing but an enumeration of facts, illustrated by a series of examples. No general principle is laid down to serve the student as a key for unlocking the *seeming* labyrinth; no simple and settled *arrangement* of facts is given, to enable him to domesticate himself in this vast structure of words, and find order, regularity, method and symmetry in their disposition. Yet this is easily done, for the collocation of words depends simply on a very obvious classification of sentences into absolute and dependent, or into direct and indirect constructions; and on a small number of other principles, referring to nouns and verbs respectively, and of a character sufficiently fixed, to enable the student who *does not learn words only*, but who *thinks and strives to enter into the spirit of the language*, speedily to make himself at home in the, doubtless, difficult constructions of the German language. And on this part of grammar Prof. Beleké has left us little or nothing to wish for. His arrangement is admirable, for it is strictly philosophical: his rules are simple and clear, and his illustrative

examples fully to the point. If we have any thing to complain of, it is, that his examples are not copious enough. And we venture to recommend, that, when a second edition of his grammar shall become necessary, he give us, in the appendix, a large stock of examples, arranged according and with reference to the particular rules. We mean examples of English sentences, to be rendered, by the student, into German, according to the rules. Such practice is of the utmost importance; and if the grammar does not supply the teacher with sentences, as illustrative examples *for practice*, he is under the necessity of making or seeking them as they are wanted.

We are a little surprised that Prof. Beleké has not given us a chapter on quantity, rhyme, and prosody. This would have enabled him to introduce a number of facts, not only interesting to the curious, but important and valuable to the student. German is read according to quantity: it determines the value of syllables according to the amount of their significance in the word. Care must be taken to distinguish between the intensity or natural power of syllables, and their extension or external power. The latter is either quantitative or mixed. Quantity, strictly speaking, is the extension of the syllable in this threefold relation: but usage has now limited this word to designate duration. But, we have neither time nor space to enter into this matter in detail. We cannot, however, refrain from briefly noticing one interesting circumstance, which might be introduced under this head. The German language of common life derives a great deal of force and piquancy from the use of a vast number of rhymed phrases, which are perpetually occurring. Many of these are remnants of the alliterative rhyme, others are proper rhymes. We will subjoin a few examples of each class:

1. *Alliterative rhymes.* Beicht und Busse: Fleisch und Fisch: biegen und brechen: Herz und Hand: Küch und Keller: Kisten und Kasten: Land und Leute: Schuld und Schaden: Schutz und Schirm: Schild und Schirm: Stock und Stein: Stumpf und Stiel: mit Stecken und Steinen: Wind und Wogen: in Bausch und Bogen: &c. &c.

2. *Proper or complete rhymes.* Gut und Blut: Rath und That: Handel und Wandel: Knall und Fall: Salz und Schmalz: toll und voll: Schutz and Trutz: Noth und Tod: &c. &c. The following is a specimen of monkish preaching of by-gone centuries:

“ Vielgeliebte Zuhörer! Schändliches Gesindel seydt ihr alle, weil es die ganze Menschheit ist. In jeder *Ader*, *Hader*, erregt ihr rings ein *Keifen* und *Kneifen*, *Knuffen* und *Puffen*, dass Todesschlaf nicht vor dem Erwachen schützt. Ich glaubte, meine Zunge, der Dreschflegel für die Geisteskörner, sollte durch eurer Herzen *Zermalmen* euch führen zu den ewigen *Palmen*, aber wie ist alles *verhagelt* und *vernagelt*.”

¶ In conclusion we can wish Prof. Beleké no better reward for his labors, than that his grammar may become the means of inducing many to study the German language, and that, in consequence, a second edition may soon be called for.

STRAY THOUGHTS.—No. 3.

The wrath of man overruled.—Energy of character.

In Attica near the Ægean shore stood

“Athens the eye of Greece, and mother of arts
 “And eloquence, native to famous wits
 “Or hospitable, _____”

and from her, as from a fountain, issued streams to fertilize a world. Old Egypt had contributed to her stores. Philosophy was there, with her Academy and groves; Poetry with her minstrel band; Eloquence, with her honey-tongued Pericles on whose lips sat persuasion, and her Demosthenes, her son of thunder, who

“_____ fulminated over Greece
 “To Macedon and Artaxerxes’ throne.”

Painting exulted in the pencils of Apollodorus and a host of kindred artists; and sculpture in the chisels of a Phidias and his rivals. Nor did Athens stand alone, though pre-eminent. Sparta, and Thebes, and Corinth were around her—and not far away was Ephesus with her splendid buildings, and her Apelles, himself enough to give her immortal fame. From Greece, a garden spot, to which Athens was as the apple of the eye, and where grew in rich abundance all the fruits of human intellect, colonies went forth, and her power and influence were extended.

But Greece herself was conquered. Whilst she was advancing in her greatness and growing old in her splendor and renown, a new state in the west started into being, sprang almost at once from infancy to manhood, and with eye unflinching, and courage daring, as the proud bird she bore for her ensign, went forward victoriously until the world became her subjects. The Roman came to Greece, and she was conquered. But mark the result—Rome was the mistress—Greece was her teacher. Rome bore the sceptre and imperial crown—Greece gave Rome the laws of mind, the refinement of art, the blessings of *civilization*. The conquest of Greece spread these blessings abroad. As in the early days of Christianity, the dispersion of christians on account of persecutions was the means of making their religion known to multitudes and much more rapidly, so the capture of Greece made more widely known much that tends to adorn and benefit man. The rude hand of the Roman soldiery broke in pieces the casket, and the jewels were scattered throughout the imperial realm.

The little island of Britain was then a rude, uncultivated spot, inhabited by fierce barbarians. Cæsar carried thither the victorious

arms of Rome, and his conquest was to the Britons the beginning of a new existence. It took from them their liberty, but bestowed on them the gifts of civilization. These were, indeed, but scanty, perhaps, dearly bought; but they were the commencement of a greatness that has far exceeded that of Rome in her proudest and palmiest days. But the Romans left the Britons. Domestic wars ensued; and their land became the prey of the Saxons. These again, having themselves received, perhaps from Rome, the rudiments of civilization, brought them improved and advanced to Britain, and bestowed them on her people. And so too when in after years the Norman came, he bore with him new impulses in the onward course of refinement. And Britain in her turn carried forward the same work. Improved at home, increased in knowledge, advanced in the arts, she has spread them abroad in other lands—she has given them a new world in the West—she has even carried them back to their deserted or neglected home in the East.

And how was this progress of civilization promoted? By *wars and conquests*. The book of history is full of facts bearing witness to the same truth. The crusades aroused to action the energies of Europe, and brought from the ingenious Saracen much that contributed to improve and adorn the western world. The capture of Constantinople by those same Saracens, was the means of spreading much knowledge of literature and the arts through Europe. And what but *conquest* from savage tribes has in reality found a spot for civilization, the foundation of a new empire in our own land?—Must we then conclude that wars and conquests are *good*, and to be encouraged? By no means. The philanthropist will not—the philosopher cannot—the christian dare not, adopt such a conclusion. But all may unite in adoring the wisdom and power of Him, who thus maketh even the wrath of man to praise him.

There is something in *energy* of character that attracts our admiration, and recommends it immediately to our judgment. It is true independence. Making all things the instruments of its designs it relies upon itself for their proper application. Having laid its plans it feels sure of success, and moves calmly on to its attainment. It is ever active. Idleness finds nothing congenial in its disposition. While the indolent are wasting their strength, the irresolute repining at their ill success, and murmuring at their lot, the man of energy moves steadily in the path of duty, the path to prosperity, without trembling or diffidence as to the issue, conscious of his strength, yet not arrogant, feeling his superiority yet not exulting. Such a man deserves to succeed—such a man will succeed. Though clouds and darkness for a while rest upon his path they soon will break away, and the light sown for him be made manifest, while he reaps the rich harvest of his toil.

CHRISTIAN UNION.

Study of the Scriptures promotive of christian union.

From the Eclectic Review for October.

Perfect uniformity of religious belief can scarcely be expected in this world; nor is it necessary to the peace and unity of the church. The objects that meet our senses make a tolerably uniform impression upon all men. The image painted on the retina of the eye is so accurate, that all men of equal knowledge, and with healthy organs, can readily distinguish a quadruped from a tree, and one species of quadruped, or one species of tree, from another. But either the mental impressions are less accurate and distinct, or our spiritual sense is more dull. Much may perhaps be attributed to the inadequacy of words to convey an exact representation of our ideas; or to the imperfect training of the mind in its use of these symbols. Most men make use of language in a very loose and uncritical manner, so as to convey no definite thoughts in their own speech: and they interpret written language according to the vague meaning which they have attached to words in their own use of them. Thus every man's interpretation is, to a certain degree, arbitrary. Add to this, the unconscious bias which the mind acquires from education and from constant intercourse with others, and we need not wonder at the variety of opinions which men profess to have founded on the book of divine revelation.

He who implicitly follows any human leader, has no reason to think his system of doctrine right; for no man is infallible. Yet of those who are called Christians, how few have done any thing but blindly follow another all their lives! The opinions which most men entertain are not their own; but have been adopted, in many cases, without any serious inquiry; in others, with no seriousness and diligence adequate to the occasion. In our early years we look up with reverence and docility to our teachers; and the greater portion of our opinions in after life is received, without question or doubt, from our parents and other instructors. Afterwards, perhaps, some established creed or some theological system is assumed as the standard of truth, to which every part of Scripture is made to bend; until the Scriptures themselves become useless as teachers of pure doctrine, and Christ is regarded as subordinate to Paul and Cephas. Happy would it be for the church were the contrary practice more general. If christians drew their opinions directly from the Bible, instead of some favorite system of divinity, though there might not be a uniformity of creed throughout the church, there would be a greater general approximation to truth; there would also be a greater harmony of belief among all the different Christian denominations. Such a practice would go far to destroy the polemical spirit; for Christians in abandoning human creeds would have less of a warlike disposition. Creeds, and

other human devices, have been erected as standards around which the army of the church has rallied in various divisions, and the several parts have attacked each other. Let the party standards be lowered, and the distinctions would cease; the several divisions would blend into one, and employ their united energies against the common enemy of God and man. To this happy and most desirable consummation few things would tend more than an humble, prayerful, diligent search after divine truth from the fountains of the Word of God alone.

DR. HUMPHREY'S THOUGHTS ON COLLEGE EDUCATION.

At what age should my son enter College?

[Dr. Humphrey, President of Amherst College, has commenced the publication of a series of Essays upon classical education in the New York Observer. The Dr. is a practical man and his views are generally sound and judicious. We subjoin the following upon the "age at which young men should enter College," as not only a fair specimen of these articles, but as also highly valuable for the correct views which it presents. Another writer in the N. York Observer of Dec. 12, 1840, in reference to the same subject, suggests the propriety of holding a convention of the New England Colleges for the purpose of fixing the terms of admission into all our higher literary institutions. We would suggest the propriety of holding a similar meeting in Philadelphia for the Colleges of this and the neighboring states as such a step is imperiously demanded by the state of collegiate education throughout our country.]

THE *minimum*, or lowest age is fixed by law, at *fourteen*, in most of our public institutions. The *maximum*, so far as I know, is not fixed, or limited anywhere, and the actual range is from fourteen to twenty-five, or more. But few, however, except perhaps in two or three colleges, enter so young as fourteen; and fewer still so late as twenty-five. In the latter case, the delay is not a matter of choice, but of necessity. No young man who wishes for a public education, will wait till he is twenty before he offers himself for admission, if he can help it. Want of funds may compel him to delay, or a decided change in his religious views, even after he is of age, may induce him to turn his thoughts to the sacred profession, and to a regular course of classical studies. Otherwise, if educated at all, you will find him in college at an early period.

Were all young men alike in the developement and growth of their physical, intellectual and moral powers, the question at the head of this paper would be easily answered. The experience and observation of a few years, could settle it at the right point. But some families come to maturity much sooner than others; and striking differences are often witnessed in the same families. Where two lads of the same age, have gone over the preparatory studies, and are equally fitted for college, one may, in all other respects, be as well prepared to enter at fourteen, as his brother, or companion is at sixteen, or seventeen. In settling this question, therefore, the age of the son will have much less influence with a judicious father, than some other considerations. Has he sufficient strength

and maturity of mind, to grapple with the studies of the first year; and is there a reasonable prospect that he will gain strength as fast as it will be wanted for the more difficult parts of the course? Are his habits of study good? Are his moral principles well settled? What is his natural temperament? Is he sedate and considerate, or volatile and easily led astray? Can you keep him under your own eye, or can you put him into the family of a friend, in whom you have perfect confidence, and who will watch over him as a father? These are some of the more important preliminary inquiries.

If you hurry your son into college, before he is strong enough to compete with the older members of his class, he will be in danger, after a few unavailing efforts, of relaxing and sinking down into a state of discouragement, from which it may be difficult, if not impossible to rouse him; and in this way, he may lose a great part of his education. Had you waited a year or two longer, and given him time to grow, he would have sustained himself without any difficulty, and might have taken the lead of those who are now far in advance of him. All college officers of much experience, will tell you that they have known fine and promising lads thrown away by being sent too young. Every youth who is to enjoy the advantages and meet the temptations of a public seminary, should be kept back, till his mental powers are in a good degree developed, and till he has attained sufficient strength of character, to act upon his own responsibility, and resist whatever malign influence may assail him.

In reading the biographies of some remarkable men, we find that they graduated at a very tender age. But then it ought to be borne in mind, that much less was required fifty, or a hundred years ago, than is required in respectable colleges now; and that there are but few remarkable men in any age, or country. You may, once in a great while, find a precocious boy, who can master the studies of the freshman year at twelve, and certainly, some who enter as early as fourteen, distinguish themselves throughout the whole course; but I cannot recollect a single instance, that has fallen under my observation, in which it would not have been better for the lad to have waited longer. The mind wants more time to grow, and to become inured to hard work. Our systems of college education, especially the scientific branches, are designed not for boys, but for men. It requires mature intellectual strength to master them, without endangering the health of the student. It is unreasonable and wrong, to place a lad who has not near got his growth, in such circumstances, that he must do a man's day's-work, year in and year out, or be blamed and disgraced for not keeping up. This is one extreme.

The other is, where a young man commences his studies so late, that he can never make a thorough scholar, nor take time enough to qualify himself for either of the professions. I know very well, that some men will accomplish any thing they undertake, under the greatest disadvantages. They have talent and resolution to surmount every difficulty. I could name individuals of high distinction, and eminent usefulness, who were older when they entered college, than most of our graduates are when they leave; but I could mention a still greater number, on the other hand, that have struggled through college and got their diplomas, who are not very useful and never can be. If a young man, even considerably past the age of twenty, has very promising talents, firm health and good principles, it may be our duty to encourage and aid him to get a public education; but if he is not much above mediocrity, and his early advantages have been small, I do not hesitate to give it as my judgment, that it were better, in four cases out of five, to discourage than to favor the undertaking. It is taking worthy men out of private spheres, in which they might be highly respectable and useful, and to which they cannot return, and subjecting them to the imminent hazard of failure in stations of higher responsibility. If my brother, or son, of ordinary talents, with a good trade, had passed the age of twenty, without taking up classical studies, I should by all means advise him to be contented, and not think of attempting to get a public education.

Between the two extremes just mentioned, however, there is a considerable range to suit the diversified talents and circumstances of young men, who are to be liberally educated. I think *sixteen* is young enough for any student to enter col-

lege, whatever may have been his early advantages. I do not say that none should be admitted at an earlier age; but sixteen is early enough. *Seventeen*, I should like quite as well; for that would bring him out at *twenty-one*; and in many cases it is better to enter even as late as eighteen, or nineteen, than sooner. I believe, if the ages had been put down, on our triennial catalogues, they would show that the great majority of the most eminent of their alumni have graduated above the age of twenty.

MISSIONARY INTELLIGENCE.

The Nestorians of Persia.

Mr. Homes in his journey among the Nestorians mentions a visit to a monastery, where the principal employment of the priests was the manufacture of wine and brandy.

Mr. Perkins, at Ooroómiah writes under date of

December 23d, 1839.—William, our little boy, came into my study, where I sat translating with the priests. He has until lately been very sickly and delicate, but is now quite well. "William," said priest Dunka, "has, by the divine blessing, become very healthy and fair, but Justin," (our younger son who died a few months ago,) "had he lived, would have been still more fair. Thus the Lord," continued the priest, "always selects the best for himself. So it was in my family."

Some time previous to the death of our youngest son, priest Dunka had committed to the grave a very fine little boy, about five years old, to whom he alluded in this last remark. Just about the same time, he was also bereaved of his wife; and in connection with the above remarks, he alluded very tenderly to her, saying, that if ever there was a person who loved and feared God, he believed that his departed wife was one. Observing that I listened with interest to his remarks, he proceeded to state that, often, on waking in the night, he had found that his wife had risen and retired for prayer; and on asking her why she had risen, she would reply that thoughts of God came over her with such deep solemnity, that she could not sleep, and felt constrained to rise and pray; and when he interrogated her why she had not awakened him, that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone.

With the amount of scriptural knowledge which many of the Nestorians possess, their attachment to the Bible and to the christian religion, and the serious, devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now, "waiting for the consolation of Israel." Such, for instance, may be priest Dunka. He sustained his bereavement of a wife and a child, whom he very tenderly loved, with a resignation that would become a Christian. Nor have we often, during his long residence with us, known any thing amiss in his conduct. And may not his wife, if his account of her be correct, have been also a humble disciple of Christ? Much the same is true of others who come more or less under the influence of our mission; and we know not of how many more, with whom we have no acquaintance.

24. A fine Mohammedan boy applied to us to be instructed in English. His father, a captain in the king's artillery, was killed at the siege of Herat. And in consideration of this, the king bestows on the orphan boy a pension of \$500 per annum. It is gratifying that a boy of such promise, and in such circumstances, should come under our instruction. He will doubtless be placed in some sphere of public service near the king, when he shall arrive at manhood, and his influence may then turn to highly advantageous account, in promoting the great cause in which we are engaged.

Mr. Perkins also mentions that the use of wine is greatly on the increase among the Mohammedans, and he thinks this is evidence that Ismalism is rapidly waning since the prohibition of wine is no longer regarded. He very justly expresses the wish that he might have more worthy evidence of the fact than the introduction of European vices.

The afflictive bereavements in the mission families in Persia have been frequently mentioned and the sympathies and prayers of the church at home awakened in their behalf. A beautiful remark is related of one of the Nestorian bishops, who came in to console Mr. Perkins and his wife, after they had buried their only child. Among other things he said:

"True it was your only son and child; and that too was God's only son, with whom the Father parted, that he might come into this world and die for us."

Mr. Perkins adds, "the Nestorians are often very graphic and impressive in their use of figures, particularly on religious subjects. What more, for instance, could be said to silence the repinings of a bereaved parent than is contained in this remark of the bishop."

The receipts into the treasury of the A. B. C. F. M. during the month of October were \$24,646 25.—*N. Y. Obs.*

POLITICAL.

We copy the following judicious remarks from the *N. Y. Observer*, of Dec. 12 :

PRAYER FOR THE AMERICAN CONGRESS.—The national Legislature has just commenced its session, and it is natural that the attention of the country should be centered upon it. Our Senators and Representatives may be the wisest men whom the people can select for the responsible offices they fill, but they are men of like passions with others, and they need the wisdom that is from above to guide them. That wisdom is "first pure, then peaceable," and were the Legislators of the nation deeply imbued with it, the halls of legislation would no longer witness scenes that have hitherto disgraced us in the eyes of the world, if not in our own. Wild ambition, the recklessness of party strife, the heat of passion, the struggle for empty victory would yield to the power of gospel principles, and patriotism and philanthropy and intelligent justice would dictate the laws for a happy people.

Such a result is certainly to be desired in preference to the wrangling and fighting and murder which have been the attendants of past sessions of the Congress of the United States. From the repetition of such scenes, we hope our country may forever be delivered. And for this end let Congress be remembered in the prayers of the people, in secret, in the social circle and in the sanctuary. Wherever prayer is offered, let it not be forgotten that those in high places are exposed to peculiar temptations; that in scenes of strong party excitement, the worst passions of frail man may be roused; and that the grace of God is the strongest restraining influence that can be thrown around the heart. Let prayer, therefore, without ceasing, be made for those in authority, that they may be men fearing God and loving their country.

Gen. W. H. HARRISON is now the President elect of the U. States, as will be seen from the following table :

<i>States.</i>	<i>Electoral.</i>		<i>States.</i>	<i>Electoral.</i>	
	<i>Har.</i>	<i>V. B.</i>		<i>Har.</i>	<i>V. B.</i>
Maine, - - -	10		Georgia, - - -	11	
Vermont, - - -	7		Alabama, - - -		7
Rhode Island, - - -	4		Mississippi, - - -	4	
New Hampshire, - - -		7	Louisiana, - - -	5	
Connecticut, - - -	8		Arkansas, - - -		3
Massachusetts, - - -	14		Tennessee, - - -	15	
New York, - - -	42		Kentucky, - - -	15	
Pennsylvania, - - -	30		Ohio, - - -	21	
New Jersey, - - -	8		Indiana, - - -	9	
Delaware, - - -	3		Illinois, - - -		5
Maryland, - - -	10		Missouri, - - -		4
Virginia, - - -		23	Michigan, - - -	3	
North Carolina, - - -	15				
South Carolina, - - -		11		234	60

As Gen. Harrison has thus received the largest vote, both popular and electoral, ever given in this country, it is to be hoped that he will preside over our government, not as the President of a party, but as the impartial ruler and friend of all, of every party. And happy will it be for our land and for the world, if both he and all who, during his administration, take part in the government of our country, remember, that they are not merely servants of the people and responsible to them, but that they must give an account of this part of their stewardship also to the supreme Ruler of the universe.

